The Christian East

ST. GEORGE OF THE PHANAR

THE election of an Œcumenical Patriarch takes place inside the ikonostasis of this church, which, though world-famous, is not an ancient building—it was rebuilt a hundred years ago—and is remarkable chiefly for its associations. As is well known, with the exception of St. Mary of the Mongols, all churches in Constantinople which date from before 1453 have been turned into mosques, and it was to St. George outside Constantine's walls in the suburbs of the Phanar, or Lighthouse, that after migrations from St. Sophia, first to the Holy Apostles, demolished in 1457, and thence in succession to St. Mary Pammakaristos (the Rose Mosque), the Church of Vlach Serai and St. Demetrius, the famous throne of St. Chrysostom was brought in 1601. There it still stands waiting. Among the treasures of the church are the coffin and relics of St. Euphemia, the patron of Chalcedon (the story of whose intervention at the Council of Chalcedon is familiar), the ancient olive-wood ikonostasis, and pulpit inlaid with nacre, the taper stand, many eikons, lectionaries, etc., all of which are said to have been once in St. Sophia. It may be noticed that the Patriarchal residence is in the same enclosure with the church.

A VISIT TO SERBIA

BY THE REV. H. J. FYNES CLINTON

THE country of Serbia is a great palimpsest, on which over the ruins of her ancient imperial civilization are visible, with only too sad a clearness, the writings of two catastrophes. In many an unroofed church and ruined monastery, in the disfigured frescoes, and in the inburnt memories in the nation's heart of outrage and serfdom and theft of the bodies and souls of their boy children, lies the black trail of the Turk. To-day the streets and cafés are besmirched by the red fez, so hateful to the Englishman sickened with the massacres of Christians in these late years. And now over this, written in letters of Western *kultur*, the Austrian and Bulgar have left their trace in public buildings ruined, libraries and churches pillaged, scarce a factory or bridge or railway station not destroyed, in bodies abused and mutilated, children diseased, and in the graves of murdered priests.

But everywhere there is hope and energy, faces confident, conscious of new-found liberty and duties to be fulfilled. In the reconstruction of social and political life, in the great problems and opportunities arising from the union of the Roman Catholic state of Croatia and of Bosnia, Slovenia, Serbian Macedonia and Montenegro with the old kingdom of Serbia, the Orthodox Church in its close union with the state necessarily has a great part to play. And we may well hope that the many students who have received a training in our Serbian Hostel of St. Sava at Oxford, and an insight into the practical social and pastoral methods of the English Church, may worthily play their part.

The Church of Jugo-Slavia now comprises the six Churches which were previously organized independently owing to the political separation of the now united states—*i.e.*, the Churches of Serbia, Montenegro, Czernović and Dalmatia (Austrian), Karlovci (Hungarian), Bosnia, and Macedonia.

The unification into one body, governed by the newly-restored Patriarchate and the Holy Synod, of the dismembered Southern Slav Church must make it a factor of growing importance in the spiritual life and progress of the Kingdom of God in Europe.

Of this Church His Holiness Dimitri, who as Archbishop and Metropolitan of Belgrade visited England during the war and received an address from representatives of the English clergy in Sion College, has been elected and will soon be enthroned as Patriarch. The title of Ipek is revived, the seat of the mediæval patriarchate before the Patriarch accepted the invitation from the King of Hungary to find refuge with some of his people in Karlovci. At present he is Bishop of the united dioceses of Belgrade and Karlovci, which lies about forty miles north of the former in the vast plain of the Danube.

Soon after my arrival in Belgrade, Bishop Nicholai Velimirović and Bishop Joseph Zviević with the Archpriest Popović welcomed me, and gave the Patriarch's invitation to visit Karlovci. There I found the Holy Synod of all the Bishops, numbering about twenty-three, in full session, and thus had an unexpected and happy opportunity of making their acquaintance. Beside the two Bishops mentioned and the Patriarch, I met there three others whom we have had the pleasure of welcoming in England, Bishop Barnabas from Macedonia, and Bishop Zeremsky, who was here as Vicar-Bishop of Karlovci with his Archdeacon Irenæ, now Bishop of Timok. The patriarchal palace is extremely fine, wide marble staircases and galleries opening upon about thirty suites of three rooms, in which the Bishops and others were entertained. I had during part of the week, when we were more crowded by the arrival of twenty Czecho-Slovaks, the honour of sharing a suite with the Russian Archbishop Anthony of Kiev, a member of the Episcopal Commission for the Russian Church outside the Bolshevik area.

The full Synod is the supreme governing body of the Serbian Church, acting of course in concert with the other Orthodox Churches in all matters affecting doctrine and principles of discipline. There is a smaller permanent Commission of the Synod, consisting of the Patriarch and some Bishops, for regular administration. The Ministry of Worship, however, has a considerable influence and actual part in the administration. The Ministry is divided into Orthodox, Roman Catholic, and Moslem departments, and from what I saw and heard during my short stay I have grave fear that in practical interference in ecclesiastical administration it may grow to be as great a menace to true episcopal authority and to the spiritual liberty of the Church as the Imperial procuratorship was in Russia. Amid the kindly courtesy shown by all, it was yet strange to find the head-dress of the unbeliever in so close a connection with the affairs of the Church. An Abbot humorously complained to me that he had to get permission from the Ministry to sell a pig, and by the time this came it was too old to eat!

Among the questions being debated at the Synod were many arising out of the new conditions created by the union of the states and those of the centralizing and administration of monastic property; the re-marriage of priests who have lost their wives during the war, about which notes have already appeared in THE CHRISTIAN EAST; the creation of new sees and the election of Bishops; and the very important question of the dogmatic and disciplinary conditions on which the new body in Czecho-Slovakia should be received into Orthodox Communion and constituted as an autonomous Church. Six new Bishops were elected at this time, but the Bishops of Old Serbia being in the minority largely owing to Bulgarian "executions," the choice did not prove universally acceptable, and has not been ratified owing to the opposition of the Radical Government.

I must take the opportunity of expressing my warmest thanks and appreciation of the courtesy, hospitality, and the great kindness shown to me by the Patriarch and all the Bishops with whom I spent a happy week of great interest and value to myself. One was sensible of a delightful atmosphere of geniality, of brotherliness and simplicity, though aware of grave differences of opinions, some of which arise from the great contrast of the conditions in which the Bishops lived previous to the union. Those in Hungary were comparatively wealthy and members of the House of Magnates, and the Patriarch kept up considerable state, whereas in Serbia the standard of life and outlook was much more simple.

The patriarchal palace is close to the Cathedral, a building of the style usual in these parts, sometimes approaching almost to rococo, a style which has unfortunately invaded many of the ancient churches with a great sameness in the eighteenth-century ikonostases. Next

door stands the Latin Church, and round about very fine buildings for the Elementary and Secondary Schools, excellently furnished in their scientific and historical departments; the Consistory Court, Priests' Library, Orphanage for Sons of Priests, etc. Under the present system, up to the age of sixteen or seventeen, when candidates for the priesthood enter the Greater Seminary, the boys are mostly at school together with others; and in many places, such as Karlovci, mixed education of boys and girls is the rule, and the headmaster there spoke of it enthusiastically. The children seem very intelligent, and the standard of education to be high, though, in common with most European systems and our own Government system, the curriculum is too crowded. The Patriarch replied very warmly to a message I brought from the Bishop of London, and sent one of greeting to the Archbishop of Canterbury. On the last day I was invited to a meeting of the Synod, at which the Patriarch informed me that a vote of the Bishops had accorded me the insignia of the highest rank of Archpriest. He expressed his happy recollections of his visit to England, and the gratitude felt by themselves for what the English Church and her leaders had done to help their cause and their students and exiled children. He then invested me with the blessed Cross and the Cincture, and I knelt to receive his benediction. In expressing my thanks, I replied that I could only receive it without embarrassment if I might regard it as an expression of friendship with the body of the English clergy, and the sisterly relations between the Churches; that we all had felt during the war that no effort or meed of admiration could be too great for our noble and suffering ally; that our one hope in giving the theological students some help by their training in England, at the request of the Patriarch, was that they might be good priests and intellectual upholders of the Orthodox Faith and Tradition. The Cross would be to me always the symbol of the love and sacrifice needful for unity, and the blood-red Cincture a reminder of the age-long martyrdom of the Serbs for faith and freedom.

Two of the great charms of the country are the music, the folk-songs accompanied with primitive stringed instruments, and the strange gipsy melodies that are heard on all sides in villages and cafés. Like all Slav people when together, they naturally turn to dancing and playing. Driving through the great plains, one sees the shepherd boys playing their pipes. The Church music is of great beauty and interest; for, though in theory conforming to the eight Greek modes, the melodies are taken from the ancient folk-songs. The choirs, however, do not approach those of Russia in execution. In the cathedral at Belgrade a choir of men and women sing in the west gallery.[1]

[1] Some information on this, with some of the liturgical settings by Mokranjac, their great national composer, adapted to the English Service, can be found at the Faith Press.

The eyes and interest are also charmed by the peasant costumes, those of the women especially being brightly embroidered and coloured, and varying greatly according to the district, or even village. The peasantry are of a remarkably fine physical type, the men and boys being markedly the better and handsomer. The system of small holdings no doubt contributes to the independent, but at the same time courteous and simple, manner of the people. The driver of one's hired carriage will quite naturally come and sit at the table in the café with his fares, and discuss everything with an air of well-bred equality and deference. A little boy of twelve, when I was discussing Church matters with an Abbot, came up and leant on the table, remarking that he liked to listen to what we were saying.

The similarity of tongue and of buildings, etc., forces those who knew old Russia to comparison, and the contrast in Church worship and customs is very noticeable. In the first place, instead of the crowded congregations, the Serbian churches are sparsely attended. On great festivals crowds of thousands and tens of thousands will encamp round a famous monastery and receive the Sacraments and hear preaching. But the habit of regular Sunday worship, though of course enjoined by Canon, is largely in desuetude, owing no doubt at first to the terror of the Turk in old days, and secondly to the fact that in many country parts there is only one parish or monastic church to serve a district of several villages, the people having to travel miles to attend. Under the Turkish misrule no new parish churches, generally speaking, were allowed to be built, and many of the monastic ones had to fall into ruin. Though the sacred Ikons have the same position in worship as in Russia, they are seen but rarely in private rooms, or in the streets or markets. In church the more reserved national temperament makes them far less demonstrative than the Russians in outward devotion, and indeed less reverent. Nevertheless, the Orthodox faith is deeply enshrined in the hearts of the people: their national ballads and traditions bear witness to their age-long struggle for the Cross, and to their steadfast martyrdom for the faith of Christ. Religion takes a great part in their family life, intermingled with ancient Slav customs, especially at Christmas and in the Slava, the festival of the family patron saint, to observe which is the infallible mark of a true Serb. The ceremony of creating blood-brotherhood (probatim) between men and boys, corresponding to that in Greece by actual blood-shedding, is in Serbia performed by pouring wine in the form of a cross into a cake held by both and by friends, while a hymn is sung and prayers recited. This may take place in church, and the effect is to establish some inhibitions of blood-relationship even between the relations of the two who become closely united in sworn friendship.

As regards the Holy Sacraments, the custom of the majority is to communicate at Easter only, while many do so three or four times a year. More frequent Communion than this is much more rare than in Russia. But in the matter of confession there is need especially of a spiritual revival. The general custom seems to be that until the age of about sixteen children only make a general form of Confession together in the presence of the priest, who reads for them the Prayers of Preparation for Communion. In some parts the use of this Sacrament is much slacker than in others. While Seminary boys would be taught to make a good individual Confession four times a year, or oftener, it has fallen largely out of use among ordinary men of the more educated classes. Two experienced Archimandrites told me that they had never themselves heard the Confession of anyone under thirty-five.

The Church books in use are identical with the Russian, being procured from their presses, though there are some interesting local variations in ceremonies, especially the celebration of the Agapeia, which is unique in Serbia. This is the Love Feast partaken of on the eve of the consecration of a Bishop. I was fortunate enough to see this in the cathedral at Belgrade before the consecration of the Czecho-Slovak Bishop Paulik. The college of Bishops sat at a long table in the nave of the crowded church, with the Patriarch at the head and the ordinand at the foot, while, during the reading of Holy Scripture and singing by the choir, they partook of bread and wine and gave the kiss of peace.

A great hope lies in the spiritual movement among the peasantry, mentioned in THE CHRISTIAN EAST of September, 1921. Many thousands are turning with renewed interest for comfort and strength to the Church. And the committee of the National Christian Association, formed and sanctioned by the Holy Synod to deal with this movement, is endeavouring to guide it sympathetically and keep it loyal to the Church. Bishop Nicholai was asked to be president, but other duties unfortunately prevented his active leadership.

I met at Karlovci with one band of some seven peasant women preaching in the market-place with little printed Lives of Christ in their hands. Eager and sincere, they were proclaiming their need of instruction by exhorting the young seminarists to give up smoking as the greatest sin, on the ground that as you would not smoke in church you should also not bring smoke into the body, the temple of the Lord! Certainly after the sorrows and terrors of the war the people are ripe for such a renewal of faith and in need of greater pastoral zeal in the clergy.

Another great problem before the Church is the duty, laid upon it by the inclusion of Bosnia in the new state, to attempt the conversion of the Moslems. In this part of the country, owing to the greater length

of Turkish rule, they suceeded in leading to apostasy a large number of the landed classes, who were followed by some of the peasants; and the Mohammedan religion in Bosnia is so dominant that it had to be recognized as one of the three chief religions of Jugo-Slavia. Unhappily at present dangers of political friction render it undesirable in the eyes of the Government to attempt any conversion.

The history and the account of Church life in Serbia would be wholly incomplete without a prominent place given to the monasteries. These are not, as in the West, houses of great independent Orders, ramifying in all parts with a close discipline, nor, as in Russia, chiefly growing from the settlements of individual saints; but they were the munificent foundations of the great kings, each of whom vied in leaving as a monument of his reign a monastery endowed with great properties, into which not infrequently he retired in old age. Thus they are intimately bound up with the heroes, traditions, and national life of Serbia. During the Turkish oppression many fell into ruin, and were only used by monks, who, hiding in the recesses of the forest, would come by night to them and chant their Liturgy at peril. Heroically the religious life was never abandoned, but the trace of the scourge is still seen in the absence (excepting one convent in Macedonia) of women Religious and in the paucity of monks. The religious character of the people is seen in the fact that, though all private and monastic property was expropriated by the Turks, when they were expelled the peasants came forward and testified to the ancient boundaries of the monastic estates as they had been orally handed down to them by their fathers. To-day there are scores of monasteries, but there are not enough monks to send more than three or four to each of them. In Macedonia many of them had perforce to be left to ruin. The Archimandrite and two or three monks generally form the staff, with a few servants, and they have hard work in maintaining the cleanliness of the buildings (it was certainly noticeable in those that I saw), and in attending to the development of the miles of vineyards, agricultural and forest property. Indeed, the spiritual and community life must suffer considerably by the heavy demands on their time in labour and travelling and in their duties in far-flung parishes laid upon them by the shortage during the war of secular priests. The monasteries vary greatly in style, some of the churches being built entirely of carved marble, and some being entirely covered inside with frescoes contemporary with the buildings of the thirteenth century. But the general form is a courtyard of buildings, with a cloister in the upper storey, surrounding the church in the centre. The monks follow the rule of Morning Office at six or half-past, Office again in the evening, chanted by a few monks and servants, the Liturgy being celebrated only on Sundays and feasts as a rule. Many of the kings and queens are buried

in their monastery churches, and I had the joy of visiting the tomb of St. Lazar, the Czar-hero of the Battle of Kossovo. He lies in an open sarcophagus in front of the ikonostasis in the monastery of Rajanitza in Sirmium, whither he was transferred from the old Rajanitza after the Turkish conquest. His arms, crossed on his breast, lie exposed in perfect preservation. At the monastery of Lubostinye, founded by Militza, wife of King Lazar, I saw an unforgettable contrast: under the portico a great stone bear, on which had been flogged by the Austrians three thousand Serbs, and standing by it the old Archimandrite Sebastian, who had been imprisoned by them in a small, unfurnished hole under the tower, and almost killed with hard labour and rough treatment at the age of seventy-five. On one occasion he was crucified by the Austrians to force him to reveal hidden plate, and his life was only saved by a Czech officer. None the less, when I was there, there was still living in good rooms an old blind servant, of the race of their enemies, kindly cared for and pensioned, and singing snatches of the Roman Liturgy, of which Church he is still an adherent. On a visit to the monastery of Hopovo near Karlovci I was delighted to find a colony of refugee nuns established under the care of Mother Katharine and old Mother Nina, who spoke perfect English and discussed with the greatest interest English liturgical works. Here the familiar beauty and perfection of the Russian Service, sung by scores of the black-robed nuns in great dignity and reverence, brought most poignant remembrances of the glorious nunneries which now lie in the midst of the welter of anarchy and atheistic foulness from which these poor refugees had escaped. Would that Mother Elizabeth, the saintly Grand Duchess and Sister of Mercy, the sister of our own Marchioness of Milford Haven, had been one of them! But her mangled body, rescued from the well of Bolshevist torture, has now been laid to rest in Jerusalem. Here, too, I witnessed a gladdening augury for the future of Religious life for women in Serbia, when a widow of a Serbian soldier received the habit and benediction, and began her life and training with the Russian nuns. Let us pray that she may find her vocation and be instrumental under God in re-establishing what in this country is one of its great needs. Within the magnificent fortified walls of the fifteenth century, rising to towers of 100 feet in height, and built by St. Lazar, lies the monastery of Manassija, in which I found as Archimandrite our friend Father Sofronie, who was for some time with the community of the Resurrection at Mirfield.

These ancient monasteries are so bound up with the history, both of the nation and Church, that they are strongly entrenched in the sentiments and affections of the people. They thus still form the bases of spiritual life, from which one may confidently expect to issue forces of religious revival, and with nothing in Serbia was I more moved than

by the hope of such a revival that I felt to be promised in the monastic school at Rakavitza. To this monastery after the war the school has been transferred from Karlovci and from Belgrade, where it was not so successful. Like all the monasteries, this was terribly impoverished, the forests being cut down by the enemy and nearly all the cattle stolen. To this work Archimandrite Mardarie was appointed, who had been for some years in Russia as a professor, and there being well known for his academical and spiritual attainments, and had been subsequently in Chicago. The Patriarch advised him to begin with about seven students, and in faith he started at once with forty! Boys enter the monasteries as servants at a tender age, and proceed to the central monastic school at about sixteen to be trained in ordinary seminary studies, with special attention to Liturgy and the ascetic life, and are then drafted out after four or five years to the monasteries as required. The buildings at Rakavitza were ruined, but with great energy these students are setting to work to rebuild them in the intervals of their studies. They have suffered great privations, and during last winter were reduced to one potato each a day, with such roots and berries as they could find in the woods. The Father spoke to them of the hardness of the life, how he could promise no food the next week, and gave leave to any who wished to return home. Only two out of forty gave up, and he told me he was assured of the genuine response to vocation of nearly every boy who was there. I found them a picturesque group, digging the foundations of their wall, clad in familiar-looking grey habits, which I found were of Jaeger wool sent by the Serbian Relief Fund. I had the privilege of being allowed to address them, and told them something of the religious life in England, of the great missionary work which we believed the Serbian monks had before them, both in their own country and in the Near East, and said that I would ask for them the prayers of English Church-people, which I now most earnestly do. If the Father Abbot is allowed to spend some years at this noble work, I feel assured that the results will be of vital spiritual value.

On Sunday, September 25, I was present in Belgrade Cathedral at the consecration of the first Bishop, Father Paulik, of the new Czecho-Slovak Orthodox Church, to the see of Morava, of which I have written elsewhere. The deputation to the Holy Synod had accepted as dogmatic bases of union the whole body of dogma and the essential ritual of the Orthodox Church. The question of the modification of the translated written services, into conformity with the Eastern in such matters especially as the formulæ of Baptism and Absolution, and the epiclesis, will be settled by a joint commission. The consecration was performed in a scene of extraordinary enthusiasm, the church ringing with repeated cheers and cries as the new Bishop issued from

time to time from the sanctuary to bless the people and to give them an address.

I must take this opportunity of expressing again my thanks to all who extended to me such courteous and kind reception. M. Pashić, the Prime Minister, in the name of the King, gave me the First Class of the Order of St. Sava, and through the kindness of the Minister of Worship I had a free pass on the railways, and also the invaluable assistance as travelling companion of M. Nakić, one of our Oxford students. With him I visited the exquisite white marble church of Topola, built by King Peter, being present at the official memorial service at his tomb in the crypt; and afterwards traversed Shumadia, the heart of Serbia, and saw some of its monasteries, the shrines of its heroes and its faith, the embodiment of its life and ideals.

On the last day I had the great privilege of being invited by the Patriarch to offer the Holy Sacrifice on the altar of his own patriarchal chapel. This I sang in our own rite, but using the Patriarch's antimins (corporal with relics) and chalice, and assisted by a choir of Father Janić and some of our Oxford students, in the presence of several Bishops and Archimandrites. We must all have felt how thin was growing the barrier between us, built by the quarrels of Pope and Patriarch one thousand years ago; and their prayers, they assured me, were mingled with the mystic oblation that we might soon see the fulfilment of our desire and of the Divine Will, and partake together of the one Bread.

THE GLEANING OF ASIA MINOR

WHEN we last wrote the outlook in the Near East was black enough for despair; but there was a glimmer of hope: the Sevres Treaty, poor and unsatisfactory makeshift though it was, had not been dishonoured. Now it is being sent down the winds after those other scraps of paper which dishonour history, and the night has closed upon the pitiable Christian remnant of Asia Minor.

In a measure the fault is all their own. They trusted Great Britain and France, believed in their cause and their success, and, taking their stand by them in the crisis of the Great War, deliberately risked the extermination which, if their Turkish oppressors triumphed, they knew would be their portion. France and England have won the war, but diplomacy—save the word!—has, in fact, given the Turk the victory, and the Christian *rayah* must take the consequence.

What has happened? Politicians tell us that the gentlemen of the Quai d'Orsay have conceived the Napoleonic dream of resuscitating the empire of the Sultan, and through his usurped Khalifate securing

the hegemony of the Moslem world. Our Foreign Office is said to have "done its best," but since British and French diplomatists differ about reparations and so forth, the latter have felt free to take their own line in the Near East, and have established an *entente* with Mustapha Kemal, have seen to his equipment with munitions of war, and have placed Cilicia and its Christians at his disposal. Further, and in due course, they propose that the Greeks shall be ordered out of Smyrna and Ionia, and that Mustapha Kemal shall be invited in.

That is high diplomacy—the game of chancelleries, in which the lives of men, the honour of women, and the freedom of nations are pawns. Viewed as such it makes interesting history.

But what is it in reality? Since the Armistice the Kemalists—that is to say, the selfsame men who murdered over a million Greeks and Armenians behind the fog of war—have been gleaning the field they reaped in 1915-18. If the number of Armenians they have murdered since 1918 is not more than 50,000 and of Greeks not more than 30,000, the excuse is that you cannot gild gold. When a race is exterminated its massacre becomes impossible. But they *have* pursued their task with thorough system and unshrinking zest and zeal. Witness the ruins of Nicea and the bones of its butchered people, the battalions of starving, bludgeoned labour conscripts, the burnt-out villages of the Pontus, the wretched creatures shivering and starving in the forests and mountains, and—are they not unreasonable?—having to be chased instead of waiting to be killed quietly in their homes. Only last month a batch of Greek boys of from twelve to fifteen were sent up country from Trebizond and bludgeoned to death almost within sight of that town.

The Levantine and the diplomatist protest that the Greek and the Armenian have also committed atrocities. Are the Turks in Macedonia ill used? or is there an avowed intention of the Christians of the Balkans to wipe the Moslems off the face of their land?

The Englishman in his club shrugs his shoulders and says: "What can you do? We can't quarrel with France."

"Oh, for an hour of Gladstone!" cried Mr. T. P. O'Connor at the Mansion House; and the meeting cheered till the roof rang.

That is what we want—an hour of Gladstone! The feeling is in the country. From the Archbishop of Canterbury—God bless him for his courage!—to the local Free Church and parish council, religious opinion is waiting like a sea of oil. Will Heaven send a man to fire it while there is time?

Meanwhile Mustapha Kemal has possession of Cilicia, and is stretching out his hand to receive Ionia. He will be cautious in Cilicia. There will be no sodden sea of blood. He will occupy the waiting time with burning a village here and "deporting" the people

there. Every hour of every day and night a man will be murdered, a woman shamed, a child butchered.[1] Then when the time is ripe the final gleaning will be made, and at last Asia Minor will altogether belong to the Turk, and the Turk alone.

That there is not a ray of hope is plain from what Erdocath tells us below: The Armenians of Russian Armenia—for the Turk has not harvested there—would be wise to accept his advice—to forget Europe and England, and to make their peace, if they can, with Mustapha Kemal. But there's the rub—if they can! Did ever a butcher make peace with sheep?

MEDITATIONS ON CILICIA AND THE NEAR EAST

By an ARMENIAN ECCLESIASTIC, ERDOCATH

NOTWITHSTANDING the acceptance by the Allies as a general principle that none of them should enter into a separate treaty with the common enemy, to-day that principle is shaken through the latest agreement made by the French Government with Angora in regard to Cilicia.

Then again, despite the fact that after the Armistice Cilicia was placed under French occupation in the name of all the Allies, yet France, confronted to-day with her detached initiative in connection with the *unrecognized* enemy Government of Angora, is obliged to undertake the duty of withdrawing her troops and to pass over Cilicia to Kemal.

And France, who, after subduing Cilicia, invited the remnants of the deported Armenians to return and get resettled in their homelands, where in safety and in peace they were to be enabled to rebuild their ruined homes, to-day it is the same France who, without any qualms of conscience, hands over 150,000 defenceless Armenians to the executors of yesterday.

But what can be said of the Allies of France who continue up to the present in their attitude as spectators, or, at most, in labouring to convince the world that France will not abandon Cilicia without a guarantee from Angora that there will be security for the Christian minority of the country?

Those who know the East and the Turk who has devastated it can only be grieved that, after so many bitter experiences, Europe is still credulous enough to think that any guarantee promised by the Turk can have any value whatsoever, and that the Christian inhabitants of

[1] See the Appeal to the League of Nations, below, p. 196.

Cilicia can actually abide in security when Cilicia is once again handed over to the Turk. Even more credulous are those who believe that to-day there is any improvement whatsoever in the mentality of the Turk in regard to his Christian subjects. The truest standard by which any such conception may be measured is the intuitive feeling of the people of Cilicia which has prompted them to flee the country, because they know that occupation by the Turk would mean a continuation immediately or soon after of the customary massacres. Have the people of Europe any idea what an emigration of such magnitude means? It means nothing less than the ultimate extermination of the last remnants of the Armenians in Cilicia. But for all that the people prefer to emigrate, so that if there is any extermination it should at least not be by the hand of the Turk.

That which is happening now to Cilicia will also happen to all the Christians in Asia Minor should Italy and Greece in like manner withdraw their troops from there. But as to what may happen to Constantinople should similar conditions prevail there as well, let that be left to the principal Allies to contemplate upon.

This, then, is the position in which the Christian inhabitants in the Near East, and in particular the Armenian people in Cilicia, find themselves. We need not recall to mind the horrifying atrocities and massacres—the outcome of the Turkish policy of extirpating the Armenians—to which they were subjected from the commencement of the War, and to which they are subject even to-day. And all these have been committed, and are being committed, before the eyes of the victorious Allies, who have regarded the Armenians as their minor ally, and who, nevertheless, have remained indifferent in the cause of helping the Armenians after the Armistice as during the War.

Such being the position of their case, it is astonishing that the Armenians still continue to appeal to the European Governments in the hope of receiving help. Have not yet these people realized that Europe has nothing to give them, even if they sacrifice their very last soldier in fighting against the enemies of Europe? On the other hand, why do the Governments of Europe persevere with a smile in giving hopes to the Armenians with various sweet words and promises? Is it not time that the "bag and baggage" policy of the late Mr. Gladstone, as applied by him to Turkey, should be applied by the present statesmen of Europe to the Armenian statesmen, who still pray to receive some help from Europe, so that they should finally understand that there is nothing in common between them and Europe and, returning to their land, reconcile themselves to existing local conditions? This, in all probability, will be the ultimate outcome of all the sacrifices made by the Armenians in taking up arms on the side of the Allies. And the consequences of it all will be that Christianity in

the East will gradually perish if unable to endure in her own strength, whilst, on the other hand, history, standing above the statesmen of to-day, will record it as a stupendous blot on the victory achieved by the Christian Allies.

RELATIONS WITH MAR IGNATIOS

By the Rev. J. A. DOUGLAS

IN his interesting letters in the June and September, 1921, numbers of The Christian East, the Rev. R. Borough mentions that Mar Ignatios, the head of the "Jacobite," or, as they style themselves, the "Orthodox," Syrians, had charged him to enquire of the Archbishop of Canterbury on what conditions his people in America and elsewhere could in emergency be admitted to Communion at Anglican altars and otherwise receive the ministrations of Anglican priests.

The request does not find the Archbishop unprepared to deal with it, the two last Lambeth Conferences having considered the possibility of an even more far-reaching enquiry being made by all or any of "the ancient separate Churches of the East"—*i.e.*, by the so-called "Nestorian" Church of Assyria, or by the three "Monophysite" Churches of Egypt, Syria, and Armenia.

Guided largely by Bishops Wordsworth and Collins, the latter of whom had considerable first-hand knowledge of the "Monophysite" Churches, the Conference of 1908 laid down a policy which seems to me to be exactly the right policy.

1. It premised that there must be unity of faith in essentials and especially in those of Christology before intercommunion of any kind, its sixty-third resolution running:

> "The Conference would welcome any steps that might be taken to ascertain the precise doctrinal position of the ancient separate Churches of the East with a view to possible intercommunion, and would suggest to the Archbishop of Canterbury the appointment of Commissions to examine the doctrinal position of particular Churches, and (for example) to prepare some carefully framed statement of the faith as to our Lord's Person, in the simplest possible terms, which should be submitted to each of such Churches, where feasible, in order to ascertain whether it represents their belief with substantial accuracy. The conclusions of such Commissions should in our opinion be submitted to the Metropolitans or Presiding Bishops of all the Churches of the Anglican Communion."

2. The existence of such unity being demonstrated, it recommended in its sixty-fourth resolution what has recently been described as economic intercommunion:

"In the event of doctrinal agreement being reached with such separate Churches, the Conference is of opinion that it would be right (1) for any Church of the Anglican Communion to admit individual communicant members of those Churches to communicate with us when they are deprived of this means of grace through isolation, and, conversely, for our communicants to seek the same privilege in similar circumstances; (2) for the Churches of the Anglican Communion to permit our communicants to communicate on special occasions with these Churches, even when not deprived of this means of grace through isolation, and, conversely, that their communicants should be allowed the same privileges in similar circumstances."

3. But, manifestly with an eye to the Eastern Orthodox, it recommended (Resolution 65):

"We consider that any more formal and complete compact between us and any such Church, seeing that it might effect our relations with certain other Churches, should not take place without previous communication with any other Church which might be affected thereby."

With some modification, which I will notice next month, the Lambeth Conference of 1921 affirmed these resolutions.

The present enquiry of Mar Ignatios has, therefore, been foreseen, and—presuming that the Archbishop of Canterbury judges it opportune to follow them—the lines of procedure have been laid down.

A *questionnaire* or *exemplum fidei* will be prepared for submission to Mar Ignatios. The mind of the Phanar will be studied as to its contents and as to its presentation. Granted that Mar Ignatios and the Bishops of his Communion find themselves able and willing to answer in terms which establish their dogmatic agreement with the Eastern Orthodox and ourselves, economic communion will be established between us and them. But there will be no discussion as to a formal act of union. The *terrain* will be in preparation, but, as will appear below, anything further must be governed by the relations of the Jacobites with the Eastern Orthodox.

That such a reserve is altogether incumbent on us is apparent from a glance at the history of the three "Monophysite" Churches. To put the matter in a nutshell, it is impossible to decide how far the Christological controversies of the fifth and sixth, perhaps also of the fourth, centuries were the cause or the excuse of the schisms which broke these Churches off from the main body of Eastern Christianity. From the time that the Roman Empire was identified with Christendom and Constantinople became the metropolis of the World-Church no less than that of the World-State, the Emperors adopted a centralizing policy which aimed at uniformity in the former as in the latter.

That policy was wrongheaded, but it was superficially attractive.

From every Imperial point of view it was essential to weld the various nationalities of the Empire into a single Christian "Roman" supernationality.[1] For this process the Church was a very obvious and most efficient instrument. If religion and nationality are still in a degree interchangeable terms for the Near East, it is because they were altogether so in ancient civilization. To unify the Roman world the first thing necessary was to impregnate its people with the consciousness that their nationalities were merged in an Empire of Christ of which the Emperor was the centre and symbol. The new concept of Imperial Christendom was different in this from the old concept of Imperial Heathendom. It was in the nature of the new claim that Cæsar could not be vicegerent over many Churches each declaring the rest, if not to be no Church at all, at least to be very inferior types of Churches. To the eye of the statesman the unity and catholicity of which the whole Church was conscious were not apparent. In the greater and lesser areas of the Empire there were more or less defined systems of Church government but no co-ordinated and logical polity. Jurisdictions were at most in evolution. Even the rudiments of a central authority were not discernible.[2] Moreover, in the different lands of the Empire Christianity had been differentiated by racial cultures until it possessed very diverse and often hardly compatible characteristics. This differentiation had little to do with those deep things, of which the description bulks so fatally in our textbooks of early Church history, philosophies, and their fruit, theologies. It obtained rather in the expression of belief in worship, in habits and conventions and outlook, in that atmosphere and dress of religion which for the ordinary man *are* religion. This process of differentiation had been at work from the earliest times, and had been governed by the fact that, receiving an inheritance from the racial heathendoms, the Church had everywhere developed on "national" lines. Thus in the fourth century the maker of religious maps would have needed no fewer colours and grading tints to designate the various types of Churches in the Empire than the maker of ethnographical maps to designate its races. Only long residence or extraordinary adaptability could have made it possible for the native of any one part of the Empire to be at home in the Church of another part. The abundant diversity, coeval in origin with the Church herself, was exemplified in varying liturgies and rites, in differing versions and even canons of the Scriptures, in local credal forms, in customs and traditions, above all, in the use of no common language.[2]

[1] The principal element was necessarily Hellenic—not Hellenic as of the classical period, of course, but as of the cosmopolitan era of Hellenism.

[2] In this respect it cannot be too closely remembered that language is a great deal more than a vehicle of thought. It is a symbol, and also both a moulding and conserving force in religion. Greek and Latin belong, of course, to the same great families of speech, and not only is there a common stock in them, but both sum up

To realize the aspect of the Christian world at that time is a difficult task, comparable to the reconstruction of a bygone geological age, and for the most part awaits investigation.

In the West, the welter of the dark ages which followed the barbarian settlements and then the long period of the single and exclusive Papal monarchy have obliterated that old world and have left only the slightest traces of its living tradition. In the East, the surviving groups are depressed, isolated, and in terms of national value and numbers almost insignificant. Moreover, the great bulk of historical evidence at our disposal, and practically the whole of that which is generally familiar or accessible, represents the outlook either of Byzantine Christianity or of Latin. With ample material, both in the living Orthodox world and in Byzantine literature, the strenuous study and labours of a large band of scholars is only now beginning to make us envisage a different Byzantine Empire from that effete and degenerate nonentity as which unconsciously, under the influence of a tradition that in the West had always been accepted without question, Gibbon, Montesquieu, and their successors portray it. It is therefore not surprising that, with far less to draw upon to correct it, our conventional view of *e.g.* Egyptian and Semitic Christianity should be that taken by Greek writers, who, writing from the outside and mostly with hostility, are concerned only to tell us of its contact with and resistance to the Hellenic system.

A considerable Coptic, Syriac, Ethiopic, and Armenian literature is extant, but is now practically a dead literature, and to reconstruct the Christianity of these nations otherwise than in outline needs something of palæontological genius. To reproduce their atmosphere is next to impossible.

None the less, we obtain a broad picture of the Christian world in the fourth century as consisting of many Christian nationalities not demarcated by defined delineations but merging into one another, and not hostile to or exclusive of one another, but, because aloof, foreign to one another, all being conscious of membership in one Catholic Church, and all sharing the same sacraments and essentials of polity and faith. It is a picture of unity in diversity.

The policy of the heathen Empire had been to compel the acceptance of Cæsar as the vicegerent of all the gods, but otherwise to leave the gods alone. In other words, it recognized the principle of many nationalities. The policy of the Christianized Empire was the reverse.

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a largely common culture. It is very different with Egyptian and Syriac, which in structure and vocabulary—*i.e.*, in culture and genius—are foreign to them. Reference will be made to the confusion which was caused by transferring Greek concepts to Semitic speech, and though the records are scanty, doubtless to Egyptian. The trouble was one of mentalities, which were in different planes.

The days of Pilate and Gallio were past. As has been said, Cæsar had become the vicegerent of the one Christ. He could not exercise that function over many different Churches. The races must be welded into a single system, and the chaos of nationalities must give way to the logic of a super nationality. The mistake would have been bad enough if the policy had been the fruit of ecclesiastical theory alone. But to say the least, it arose equally from the chief desideratum of Imperial statecraft. Uniformity in things spiritual meant solidarity in the Empire. Diversity meant disruption. To say nothing of the past, the history of our own time tells us that the statesmen's device of denationalizing a nation through its Church is most often defeated by the nation rejecting the captured machine. Ireland turned to Rome and Wales to Nonconformity far less to escape Anglicanism than Anglicization.

There is no human persistency in policy that is greater than the persistency of a bureaucracy which is engaged in the propagation of its own system. Such policies tend to become secular and inexorable. Their tradition ends only with the end of the system itself. The Byzantine bureaucracy was the most wonderful, the most widespread, and the most centralized that has existed. It had its roots in the heathen concept of Rome as the one eternal, divine world-state, and grew up, existed, and lived on the principles that the Empire was consecrated to be the single and exclusive dominion of Christ, and that the centre and symbol of that dominion was the Emperor in Constantinople.

Viewed in detail, the history of the Byzantine Empire is a record of fierce factions, personal ambitions, and local rivalries. Viewed as a whole, it presents a magnificent effort to accomplish the impossible—*i.e.*, to subdue the world to an ideal of religion by the imposition of a universal, divinely sanctioned machinery of state. If that effort failed, as happily it failed and was bound to fail, it was sustained for a thousand years. The theory was as axiomatic and its realization as undeviatingly attempted by the Comneni and the Palæologi as by Justinian or Basil Bulgaroktonos.

Transformed by slow stages to the Papal Monarchy, with its puppet emperors, the theory dominated mediæval Europe. Its parentage is evident in our own modern states and in most of our State Churches. The Russia of the Czars inherited and was instinct with it, and though it was never essential to the principle of Œcumenicity—and that principle as now expressed by the Eastern-Orthodox is free from it—none the less the practical uniformity which in everything except language obtains in the Orthodox world is largely due to it.

When the mischief was done and the Empire had lost the whole of the West and the moiety of the East, it in no way abandoned its

objective—it could no more do so than the Papacy can abandon its unique claims—but it learnt caution. The policy of permeation took the place of a policy of assimilation.

But from the beginning of the fourth to the middle of the seventh century the whole machinery of the Empire was concentrated on establishing uniformity. We are not concerned here with the West, and it will be enough to notice that, in spite of expectation and notwithstanding occasional breaches, a considerable identity of policy obtained between Constantinople and old Rome, and the beginnings of uniformity were secured. After the barbarian cataclysm in the West had left the former alone, the policy crystallized into one of what has been termed "Byzantinization." That it met with stubborn resistance and failed in Egypt and Syria must not blind us to the fact that, not so much, perhaps, because the Hellenic element was strong in them as that there was no other strong civilization, it succeeded altogether in those lands which were left to the Empire.

Now, this period of three and a half centuries is the period of those great Christological controversies which ended in abiding schism. It is not, of course, to be contended that the Imperial policy was the cause of those controversies. On the contrary, once Christianity had become paramount in the Empire they were inevitable. Undoubtedly the time was ripe for the necessary definitions and statements of the Catholic Faith which they produced and undoubtedly they originated in theological speculation. But of itself theological speculation could not have caused the schisms, temporary or permanent, in which those controversies resulted. Those schisms are to be accounted for only by their controversial issues having been taken hold of for political and national purposes. In fact, there was the will to quarrel. What happened was this:

At the beginning of the fourth century there was a contrast in all parts of the Roman Empire, and especially in the great cities, between the bulk of the native populations and an element which was individually and locally more or less denationalized and indurated with or sympathetic to the Hellenism of the day. This element, diffused through all classes but monopolizing the official class, and ignoring everything that was not of itself, formed in its totality a whole world of its own, and, since disputations spread rapidly in it, was a fertile field for heresy.[1] In detail, it had many rival centres, each of which had its own subculture and was thus also ready material for schism. It was in this Hellenic world that the Christological controversies originated and were fought out. It was long, however, before they resulted in organized abiding schism.

[1] Theophylact of Bulgaria writes: "Where there are two Greeks, there is disputation."

In Syria and Egypt at the beginning of the fourth century a very large if not preponderant part of the population was still pagan, and though, thanks to the recent persecution under Galerius, whatever friction had existed had been counteracted, there were no national antagonisms in the Church. In consequence national feeling was not roused in the Arian controversies, and though the Hellenic majorities of Rome, Alexandria, Antioch, and Carthage might commit their particular Churches to one of the battle-cries, the risk of schism was only in the Imperial ecclesiastical world. At the end of the fourth century the situation had changed (1) by the adoption of Christianity by the mass of the people everywhere, and (2) by the subject races' experience of the Imperial policy of denationalization. Thus, on the one hand, the Hellenic element became numerically insignificant, and, on the other, through its possessing almost a monopoly of the episcopate and of the higher ecclesiastical offices, both ruled and represented the Church in Egypt and Syria. It was in the latter respect, indeed, rather than in such matters as the substitution of the Peshitta for the old Syriac versions of Holy Scripture, that national sentiment must have been fretted. While both had been in community of danger from persecution, a Greek bishop had been no offence to an Egyptian or Syrian, but when he had been changed into a Government servant and, alongside with the local secular officials, had become the instrument of their denationalization, things were intolerable. Accordingly, instinct brought them the means of self-preservation. As sure as the Emperor—*i.e.*, the State—took one side in a theological quarrel the lesser nationalities ranged themselves behind the champions of the other, and, reversing the maxim *Divide et impera*, escaped Byzantinization by schism.[1]

The subject-matter of the controversies of the fifth century related to the union of the human and divine in our Lord's Person, and it was thus that, because the Orthodox doctrine was upheld by the state, Egypt and Syria became the strongholds of those who maintained Monophysism and were defeated in the fourth Œcumenical Council at Chalcedon in 451.

For the sake of convenience we may take the date of that Council as epochal of the schism. In fact, although it marked the beginning of successful resistance to the Imperial policy, non-Hellenic Egypt did not organize itself into a separate Church till the latter part of the sixth

[1] That Emperors as well as others may have been firm, and even fanatical, champions of Orthodoxy or Heterodoxy goes without saying, but the explanation of swinging the machine of state now to this side and now to that is to be found in its first need of securing uniformity rather than in the theological merits of the controversies.

century, and a separate Syrian hierarchy[1] was not established in the Empire until the seventh.

It has been unnecessary for our purpose to mention Syrian schisms other than the "Jacobite" or "Monophysite." The Church of the Assyrians—*i.e.*, of the East Syrians of the Persian Empire—represents those who maintained Dyophysite teaching in a form that differentiated them from Byzantine Christendom, and so relieved them from persecution motived by the suspicion of their being in political sympathy with the Empire. The whole subject is admirably treated by Dr. Wigram in his sketch, "The Assyrian Church," S.P.C.K., and in a valuable study on the origin of the Jacobites, now awaiting publication.

The period between Chalcedon and the consummation of these schisms was that in which Old Rome, regained by Justinian, having become an appanage of Constantinople, and the West being lost, the Empire definitely assumed its Byzantine character. It is marked by occasional and even sustained orientations of the policy of Byzantinization, not towards the non-Hellenic nationalities, but towards the Monophysism behind which they had ranged themselves. It was thus that, with a view now to disarming and now to breaking national sentiment, the Imperial machine was swung first to one side and then to the other, and that the ecclesiastical history of the period reads as a record of the alternative succession with mutual bitter persecution of Orthodox and Monophysite Patriarchs at Alexandria and Antioch. No one can tell what, if the Empire had been free from other distractions, might have happened, but the death of Justinian was followed first by exhaustion, the effect of his ambitious enterprises, and then by faction and weakness. At last, in the seventh century, when Egypt and Syria were irremediably stubborn and resentful, Islam appeared on the scene, and, in that, according to its principle, it allowed life and property to Christians who did not resist it with the sword, was unopposed by the great bulk of the Egyptian and Syrian peoples.[2]

A *coup d'œil* of Eastern Christianity for many centuries after the Islamic conquest thus gives us a picture of two Christendoms. On the one hand the Imperial Church, compact, co-ordinated, and centred at Constantinople with the Emperor as its symbol, abates no whit of its exclusive claims, maintains its machinery in the Patriarchates of Alexandria, Antioch, and Jerusalem, and makes not only the recovery

[1] Syria—*i.e.*, for our purpose the lands from east to west between the Mediterranean and the Persian Empire, and from north to south between the Taurus and Arabia—was never homogeneous in religion like Egypt. Being the cockpit of East and West, it had been the theatre of conflicting cults in pre-Christian times, was the breeding-ground of sects in Christian times, and retains extraordinary diversity to-day.

[2] Islam was still in its stage of evolution at the time of its early conquests, and it should be remembered that Syrian and Arab are both Semites and of near kindred speech.

of Egypt and Syria but the subduing of the separated Churches the dream of its policy. On the other hand, the two separated Churches form a system of their own, in full communion and communication with each other, develop a rich life, and except for the relatively few adherents of the Imperial[1] Church, are able almost to forget the existence of the Empire.

The Armenian nation, which was debatable ground for centuries between the Byzantine and Persian Empires, and had also been naturally exposed to a similar attempt at Byzantinization, protected itself in the same way, rejected Chalcedon, and from the sixth century, though not with concerted action, has been grouped with the separated Churches of Egypt and Syria.

The earlier attitude of the Khalifs in Egypt and Syria, if not benignant, was tolerant to the *rayah* of those lands. As time passed, however, Moslem rule changed into an indescribable oppression, with the result that the Egyptian and Syrian Churches became depressed and the great majority of the people passed over to Islam. The Egyptian and Syrian Churches, however, have continued to exist and maintain their characteristics with the past. Whatever Christianity, except for the Greek colonies and a few Uniates, there is in Egypt is Coptic. In Syria there is a larger body of Orthodox, and Roman propaganda, aided by the privilege of European protection, has created a considerable Uniate element, and the Jacobite Church is one among many. None the less it possesses a living tradition with the past, and on that account as well as of its connection with the Copts and relations with the Armenians, has importance in any scheme of reunion.

From this sketch it will be evident that, before entering into negotiation with Mar Ignatios, we must satisfy ourselves—

(1) That these Churches are free from Monophysism;

(2) That in view of their rejection of Chalcedon with the succeeding Councils and of their being rival Churches to the Eastern Orthodox, we should be right in doing so.

In both these matters we ought clearly to listen to what the Eastern Orthodox themselves have to say.

(*To be continued.*)

[1] Melkites—*i.e.*, supporters of the *melek*, or Emperor. By the vicissitudes of history the term has become the label of certain Uniates.

AN ARCHBISHOP IN A CELLAR

TRANSLATED FROM "SEVODNIA"

ON a day of historical significance for the Letts—"Olga Day"—the first Orthodox Archbishop of all Latvia entered the capital of the new free Latvia. It is known that the Latvian historians, perhaps not without cause, because of the birthplace of Olga, admitted that the first Russian Duchess who accepted Christianity was of Latvian nationality. This was the day fixed for the occupation by the new Bishop of his pastorate.

Unfortunately, the representatives of the Government did not take into consideration this date, which is of such significance and pride to the Latvian nation. Apart from the mayor of the town of Riga, Mr. Anderson, no representative of the Government met the Orthodox Archbishop; whereas, as is well known, the Catholic Archbishop was met even as far as at Latgaliă.

This, of course, whilst not making the advent of the new Archbishop less worthy, may be an offence to the 250,000 strong pastorate of the Orthodox faith whose patriotic sacrifices for Latvia are well known.

On the other hand, the common people met the new Archbishop Johann with an extraordinary welcome, of which the Lettish nation can be rightly proud. A crowd of many thousands welcomed him at the station, and a picturesque procession, stretching for over a mile, was formed, and in the church itself there was not room for an apple to fall.

The service was mixed in the Lettish and Slav languages. The Archpriest Borman welcomed the first Latvian Archbishop, and Archbishop Johann replied with a notably eloquent address in the classical Lettish language, remarking on the priceless value of Christian love, and pointing out that in the new free Motherland people of the Orthodox faith must not be treated as stepchildren.

During the service the Bible was read in both languages, and all the Oriental Patriarchs were mentioned in memoriam; and after the Litany, the Bishop was welcomed on behalf of the Russian portion of his flock by the Archpriest Nicholas Tikhomeroff. The heartfelt reply of the Archbishop Johann moved the congregation to tears. His reverence mentioned the innumerable sacrifices of the Russian nation to the whole of humanity, and ended with a hope-inspiring exclamation: "Sow in tears and you shall reap in happiness."

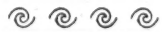
After prayers the congregation moved towards the street to see the Archbishop off to rooms which were reserved for him at No. 13, Castle

Street, which is exactly opposite the Orthodox Archbishop's house, which had been requisitioned by order of the Government for transfer to the Papalist Archbishop on the day before the Bishop arrived. Great, however, was the surprise of the crowd when the Archbishop declined the offer of the Synod, and descended into the damp vault of the cathedral, situate underground next to the rooms occupied by the Warden, and said modestly that the rooms offered to him being situated in a private house, he did not wish to inconvenience anybody, and preferred to remain in his own cellar until the Government shall find it necessary to return his legal property, the Archbishop's house and the Monastery of Alexis.

The decision of the pastor brought forth mixed feelings in his flock. A part admired his self-sacrifice; the other part, however, was overcome with a feeling of shame owing to such unequal treatment by the Government of the Orthodox and Papalist Letts. Thereby the old mutual relationship between the two Churches is involuntarily emphasized. The feudal Papalist Archbishop will live in a special palace set aside for him, but the Democratic Archbishop will be in a damp, depressing church vault.

A CHRONICLE AND CAUSERIE

THE Metropolitan Meletios Metaxakes, whose election to the Œcumenical Patriarchate was announced in London by telegram on December 8, is a man not past middle age, of a fine presence and of commanding character, ability, and vigour. Moreover, though, as many of us have learnt in conference with him, he is a stalwart, unflinching defender of every inch of the fundamental Orthodox position, he has studied the Anglican Communion here and in America, and has been a principal promoter of the close *entente* between the two Churches. No one, therefore, could view his enthronization in the Chair of St. John Chrysostom with greater hope and satisfaction than the wide circle of Anglican friends to which all of us who know him belong.



While obviously it is our business to speak of our friends' domestic differences with great reserve and reticence, it is desirable, if only to preclude their over-estimating those difficulties, that Anglicans should be acquainted with their main lines. We have, therefore, no hesitation in pointing out that while the solution is obscure, it is pregnant with anxiety and dangerous possibilities. Before speaking of these, we may refer to the semi-official statements made in Paris that the election will be disallowed by the Allied Commissioners on the ground that the Sultan was altogether ignored.

Rumour, indeed, had been busy that the Commissioners intended to advise the Sultan in the exercise of his usurped power of striking any name which he pleased from the list of eligibles. That the Holy Synod and the electoral bodies had the courage to refuse interference from anyone will commend them to every lover of religious liberty. That in these days the Khalif of Islam or the representative of France, which is the protector of the Vatican's interests in the Ottoman Empire, should have a voice in the election of the chief Patriarch of the whole Eastern-Orthodox Church would be as indecent as monstrous. We are not living in the Middle Ages. When, therefore, we are told that the Metropolitan Meletios may be refused permission to land at Constantinople because he is not an Ottoman subject, or read the ill-disguised threats of what will happen to the rebels of the Phanar when the Kemalists obtain possession of the city, we are only rejoiced that the matter is to be put to the test and that our friends have claimed the elementary rights of religious freedom which they were accorded in the Sèvres Treaty. If the struggle before them is to be hard, they will be supported not only by the Serbs, Rumans, and all the Orthodox Churches, but by English public opinion. That in the end they will win is as certain as that an Œcumenical Patriarch subordinate to any secular authority cannot fulfil his function, and that without freedom at its centre the life of the whole communion must be paralyzed. We have therefore neither regret nor anxiety as to any dangers of this kind which have arisen from the election of the Metropolitan Meletios, than whom no man living is likely to know better how to show a bold front.

It is another matter, however, when we consider that the well-known tension between Constantinople and Athens may be increased, and that the existing fissure in the Hellenic ecclesiastical world may become a cleavage. In any case, as Mr. Borough points out, those metropolitans of the Patriarchate whose jurisdictions are in the Kingdom of Greece—*i.e.*, were in Turkey before 1912—had advanced canonical reasons against the holding the election, their action having been instigated and supported by the Greek Government in its fear that a Venizelist would be chosen. There was reason, therefore, to fear that any Patriarch elect would be regarded by the Church of the Kingdom as uncanonical. The choice of the Metropolitan Meletios more than sustains that anxiety.

To grasp the main features of the situation it must be realized that (1) ecclesiastical and secular politics are very closely interconnected in the Greek world; (2) in the past fifty years the Hellenic race has been unified in sentiment, the Greeks in Turkey having learnt to think of themselves as one nation in solidarity with those of the Kingdom; and (3) for the past twenty years two strongly opposed parties have been diffused throughout the Greek Churches. Their origin is to be found in the action taken in 1902 by Damianos Patriarch of Jerusalem with a view to giving the Arab-speaking

Orthodox of that Patriarchate a greater voice in its affairs, which are governed by the almost exclusively Hellenic Fraternity of the Holy Sepulchre. In this he clashed violently with Hellenic sentiment, and an effort, supported by the present Patriarch of Alexandria, Photios, and others, was made (1908-10) to depose him. His formal deposition was actually decreed by the Synod, Joachim III. of Constantinople accepting it, but was not carried out, a patched-up compromise being reached. The trouble, however, smouldered and blazed out in another form after the occupation of Jerusalem by the British, so that against its will our Government in Palestine has been obliged to take notice of it.[1]

While this lesser Jerusalem controversy has been merged in the greater storm caused in the Greek Churches by the Venizelist-Royalist struggle, it had prepared the way for it, and in a sense remains its core. When in 1917 M. Venizelos returned to Greece, Theoklitos, the Metropolitan of Athens, who had solemnly anathematized that statesman, was brought to trial on the canonical charge of abusing his spiritual power for secular ends. The majority of the Synod and of the bishops of the Church of the Athens jurisdiction being involved with him, the necessary court could only be constituted by bringing in others from those parts of the Kingdom which were in the Constantinople jurisdiction. This was done, and the court so constituted deposed Theoklitos and punished the others severely.

This procedure is said to have been advised, as it was carried out by the Œcumenical Patriarch elect, Meletios Metaxakes, then at Salonika—which, of course, is a metropolis of the Patriarchate—who had formerly been secretary of the Jerusalem Synod.

The Metropolitan Theoklitos protested that his trial had been uncanonical and that he was still Metropolitan. In this he was supported by the Patriarch of Alexandria, who, when Mgr. Meletios was elected by the reconstituted Synod of Greece as Metropolitan of Athens, withheld his recognition. This was in 1917, when communication with the Patriarchs of Constantinople, Antioch, and Jerusalem was impossible. The Œcumenical Patriarch, Germanos V., was a Royalist, but complications were prevented for a time by his resignation at the Armistice, the relations between Athens and Constantinople being most cordial until, on King Constantine's return in December, 1920, the Metropolitan Theoklitos was restored and the Metropolitan Meletios withdrew to America. Since then there has been continually increasing tension between the authorities of the two Churches, the Œcumenical Patriarchate, while avoiding the recognition of the Metropolitan

[1] See the Summary of the Governmental Commission in THE CHRISTIAN EAST for September, 1921. The full report, issued by the Oxford Press, reaches us as we go to press, and will be discussed in our next issue.

Theoklitos, showing marked sympathy with his rival and supporting his assumption of jurisdiction in America.

From all this it is plain that there is some possibility of the Patriarchate of Alexandria and the Church of Greece declaring the latter's action to be uncanonical and of the ensuing of a breach of communion between Constantinople, Antioch, and Jerusalem on the one side and of Alexandria and Athens on the other. That would be a happening one of the minor effects of which would be the difficulty it would create for us, but which at a time when the fate of the Christians of Asia Minor hangs in the balance and when the Orthodox Communion is confronted with many pressing problems would be lamentable in the extreme.

We hope to be authorized to publish next month the very able and interesting report of the Metropolitan of Demoticha's Delegation. The presentation of this scholarly and important document, together with Professor Comparot's recommendation of the Recognition of Anglican Orders, has been waiting the Patriarchal Election. Happily we have every reason to hope that both Venizelists and Royalists are equally desirous of developing the union between the two Churches.

Meletios Metaxakes, the Œcumenical Patriarch elect, was born in Crete in 1871, and after studying at the School of the Cross in Jerusalem, at an early age became a member of the Fraternity of the Holy City. He was appointed secretary to the Jerusalem Synod in 1900, and in that capacity took a prominent part in the proceedings referred to above, against the Patriarch Damianos, his monograph, "Exigences des Orthodoxes Arabophones," being an important document in that controversy. On Damianos' reinstatement he withdrew from Palestine with the Archimandrites Basiliades, now of Paris, and Chrysostom, his close associate subsequently at Athens, and was elected Metropolitan of Citium. His visits to England will be fresh in our readers' memory. Among the questions which await the enthronization of the new Œcumenical Patriarch for solution are the marriage of the widowed Serbian clergy, the recognition or otherwise of the autocephalicity of the Ukrainian, Georgian, Polish, and Czecho-Slovak Churches, the Rumanian proposal for the holding an Œcumenical Council, and the regularization of the Albanian Archbishopric.

We note with some alarm that *Ekklesiastike Aletheia* of Constantinople, *Ekkl. Pharos* of Alexandria, and *Ekkl. Kirya* of New York, all print the "Suggested Terms of Inter-Communion" issued last year for consideration at the request of the Eastern Churches Committee as an authoritative document. In our judgment as a *hallon d'eau* these terms can do no

harm, but their formal proposal as a basis of reunion would slam the door on future negotiations. We venture, therefore, to point out that they have no official endorsement, but are a private document.

@ @ @ @

We were caused much surprised amusement from an anonymous review in the *Tablet* of the Rev. J. A. Douglas' book, "The Relations of the Anglican Churches with the Eastern Orthodox." Internal evidence points with almost irresistible force to the reviewer being a Dr. A. Fortescue, whom in a controversy in the *Tablet* and *Church Times* Mr. Douglas showed to have made some extraordinary mis-statements and over-statements as to the E. O. attitude towards Anglican orders. Style, method of criticism, outlook, subject-matter, are all so akin that we are not surprised that a correspondent wrote to the editor of the *Tablet* asking whether Dr. A. Fortescue could have written and the *Tablet* have printed an unsigned attack of the kind. After reading the review a second time, we were not wholly surprised at the inquiry receiving no answer.

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We should acknowledge with gratitude that the portrait of the Patriarch Tikhon, which illustrated our June, 1920, number, was borrowed from the Rev. R. F. Bigg-Withers' "History of the Church of Russia," S.P.C.K. In passing we may note that our sketch of the Patriarch's career and recent notes on Russian happenings have been quoted *in extenso* in *Ekh. Kathol.*, *Ekh. Pharos*, *Gdzinik*, and other Eastern periodicals, to say nothing of the *Church Quarterly*.

@ @ @ @

The Bishop of Gibraltar being unable to visit Constantinople this year, his place has been taken by Bishop Bury, from the account of whose visit to the Phanar, as recorded in the *Gibraltar Diocesan Magazine*, we take this extract, which is of importance as a record of our movement.

"The Bishop was keenly interested in the British High School for Boys and Girls, and spoke to the pupils about British aims and ideals, and was deeply impressed by an official visit to the Greek Orthodox Patriarchate. He was received with all possible honour by the Locum Tenens, the Metropolitan of Caesarea, and a full gathering of the members of the Holy Synod. In the interview political questions were avoided, but it was interesting to hear that at last a new Patriarch was on the point of being elected, and that after the election the deliberations of the Holy Synod with regard to the relations between the Anglican and Orthodox Communions would be made public. If inter-communion could be recognized on both sides, a great step towards complete reunion would have been taken, and in the meantime it is the duty of all who look for the unity of Christendom to work and pray for good and friendly relations to be maintained between these two great branches of the Holy Catholic Church. At the conclusion of the interview the Bishop was shown the Council Chamber of the Holy Synod, and then was conducted to the Church of the Patriarchs and installed on the throne of St. Chrysostom, transferred long ages ago from the Church of Saint Sophia. The choir chanted in his

honour the welcome of the Church to a Patriarch, and from the lofty throne the Bishop blessed first the Metropolitans surrounding him and then the people who had thronged in from the streets, and received in his turn the blessing of the Patriarchal Locum Tenens. Ancient ikons were exhibited, and also the pillar to which, according to tradition, our Saviour was bound for the scourging. The Bishop's party left amidst cries of "Long live England!" and "Long life to the Bishop!"

We do not necessarily agree with the *elenchos* in our correspondent's mind, but we think it worth while to quote this passage from the friendly but critical letter of a distinguished Athenian theologian on the matter of the Lambeth Appeal:

"Your Bishops invite the many kinds of Protestant ministers to exchange Orders. They are willing to be ordained in Congregational fashion if Congregationalists will be ordained by them. Are we to understand that they agree to add the Congregational doctrine of ordination to the Anglican doctrine, and to believe both? And is there no important contradiction between the two doctrines? Or do they reserve the right to disbelieve in the inward part of the rite which they are to receive? And do they invite Congregationalists to do the same? That sort of exchange does not appeal to us Orthodox."

The Liturgy rendered at St. Philip's, Buckingham Palace Road, on the occasion of the A. and E. A. S. Anniversary, on October 20, is the first Liturgy rendered by the Eastern-Orthodox with intention for the reunion of the Eastern-Orthodox and Anglican Churches. As such it should be added to the large recent list of precedents. Father Smirnoff, the Russian Embassy Chaplain, officiated, and was assisted by all the Russian clergy in London and by the Greek Archimandrite Basdekas. Bishop Hook, Bishop G. F. Browne, and other Anglican clergy were present in the sanctuary. At the close of the Liturgy Father Smirnoff spoke eloquently of his own affection for the Anglican Churches and of that of his fellow Eastern-Orthodox. Remembering the high reputation possessed by Bishop Browne, and that he stands to us now as one of the few survivors of the leading Churchmen of forty years ago, and that he has never been intimately concerned in our movement, it will be well to record the impromptu address which at Father Smirnoff's request he delivered before Bishop Hook gave the blessing. He said:

It is a very great pleasure to the members of the Church of the English that we have been able to put this Church of St. Philip's, so well suited for the great ceremony we have been privileged to attend, at the disposal of the Holy Orthodox Eastern Church, whose member the Russian Church is now suffering martyrdom.

The words which he who is to-day at your head has now addressed to you have gone straight to my heart. They have not only gone straight to my heart; they have found there a full and free echo. I am aware that we meet under conditions most unusual, probably unique. I do not stand here at a narrow doorway in a lofty screen which hides all that is enacted behind it. I stand in the open; there is no screen but a few flowers. May I suggest that we may see in this an omen of the open door? And these few deep-coloured flowers and autumnal leaves and branches, may I suggest that they may be to us an omen that the time is ripe.

When I commenced my ministry, sixty-four years ago, I suppose there was no man living who could have foreseen the possibility of any approach to what we have seen to-day. And it has never been in my province to take any part in the proceedings of the Society for whose intent the Liturgy of St. John Chrysostom has to-day, in our presence, been celebrated. But there are three incidents in my experience on which I look back with much pleasure.

When I was a Canon of St. Paul's, I was asked if the Archbishop of Warsaw, Nicolas, might kneel at Evensong by my side, with Mr. W. J. Birkbeck kneeling at his other side, to render the prayers to him in Russian. When we had left the church, the Archbishop flung himself upon me with emotion, and exclaimed something in Russian two or three times over. The substance of it was that the Church of the English is the only Church that prays for "the good estate of the Catholic Church" throughout the world. Whether that is a fact I do not know; but that was the one thing that struck the Archbishop most.

When I became Bishop of Bristol, I received from the Bishop of Archangel, Joanniki, a letter addressed to me as "most holy ruler and gracious chief pastor, and beloved brother in Christ." The Bishop had heard of my arrival from the priest Pascoe (one of the clergy of All Saints', Clifton), who was "in charge of the Anglican Church in Archangel." "He has earned," the Bishop continued, "particular esteem for his earnest zeal for the union of our Churches, for which we all entreat our Saviour. Oh, when will our religious strife come to an end, and all Christians form one fold under one Shepherd? May the Lord hear the prayers of millions of His believing ones, and may He restore to His Church her primitive entire integrity."

One more reminiscence. Under the able management of Dr. John Wordsworth, Bishop of Salisbury, we sent to the Patriarch of Constantinople, Constantin V., a Theodore Memorial Press, in memory of the great Archbishop who came to us from the East at the most formative period of the Church of the English—*Anglorum Ecclesia*, as Bishop Gregory, of blessed memory, named it. The Patriarch asked for some English book on the Archbishop, and my little book on "Theodore and Wilfrith" was sent to him. He replied by a missive in Greek, thanking the Bishop of Bristol, "most beloved of God," for sending the book, and he set a Church lawyer, M. G. Theotokas, to review it at length in the *Ekklesiastike Aletheia* of 15 Aprilion, 1900. The review carefully emphasized the independent action of Archbishop Theodore, and its effect upon the general attitude of the Anglican Church towards Rome.

I am speaking to the members of a Church which is suffering from direct persecution. We hear on all hands how nobly the Church is bearing its trials, with what enthusiasm it recognizes and maintains religion as the one good left in that unhappy land, the one hope of recovery. If the time should ever come when we in turn have to suffer persecution—I fear that religion is much more likely to suffer among us from neglect and running after all manner of things that are not consistent with religion—our descendants will look at the history of the Holy Russian Church, and will learn there how to comport themselves with Christian dignity under extremity of trial.

Those of us who are here present can never forget the solemnity of the service and the friendliness of our reception. We shall be careful to tell in our own world the delight we have felt.

A member of the Russian parish in London sent us this note just too late for our September issue:

Eulogius, Archbishop of Volynia and Jitomir, now the director of the Orthodox Churches abroad, by order of his Grace the Patriarch Tikhon, is

in the act of performing a revision of the said churches and parishes in his charge. After the Russian Revolution the Archbishop Eulogius energetically defended the idea of unity in the Russian Orthodox Church under the head of the Patriarch of all Russia, and was for this reason arrested by the Oukrainian Separatists in Kief, and interned in a Catholic Uniat (that part of the Greek Church which acknowledges the Pope) monastery in Galicia, together with two other bishops—Anthony, the Metropolitan of Kief, and Nikodim, Bishop of Chigirin. When the Poles conquered Galicia they arrested these bishops a second time, and sent them to a Roman Catholic monastery of the Trappists, not far from Cracow, where they were held under the strictest of prison régimes, not being allowed even to go into the garden without a guard of gendarmes. Through the intercession of certain persons, especially through that of his Grace the Archbishop of Canterbury, they were released and returned to Russia, but soon found themselves obliged to emigrate abroad, fleeing before the Bolshevik terror. The Archbishop Eulogius lived for more than a year in Serbia, where he established the very best and cordial relations with the Serbian hierarchy, so that he was included in the Serbian delegation which took part in the World Congress of Christian Faiths in 1920. From 1921 he directed all the Russian Orthodox Churches abroad, and because of this office he also came to London. The most consolatory impression he received was, that the Anglican Church, always close in spiritual communion to the Orthodox Church, has presented to the Russian refugees in London that nice Church of St. Philip the Apostle, where the whole Russian colony can assemble together in prayer, as the Russian Embassy Chapel is so very small. May this new Anglo-Russian Orthodox Church be the living symbol of the growing union between the English and Russian Churches! The Archbishop Eulogius visited the Archbishop of Canterbury and the Bishop of London, also the Secretary of the Society of the Joining of the Churches, and the Rev. J. A. Douglas, and talked with them about this important matter. He is one of the patrons of this society. In leaving London he sends a christianly, pastorly greeting to the brotherly English Church, and begs for her prayer and her love for the suffering, oppressed Russian Orthodox Chnrch.

As we go to press we learn that the Patriarch-elect sailed for Southampton on December 31 with the intention of waiting in London for the Delegation of the Holy Synod from Constantinople, which is reported to be *en route* in order to announce his election. Before leaving New York he celebrated the Liturgy in the Russian Cathedral of St. Nicholas, Bishop Darlington preaching the sermon.

We learn that on December 8 and 9 two highly important Conferences were held in Cairo under the presidency of Bishop Gwynne, Greeks, Copts, Armenians, and Jacobites taking part. We venture to believe strongly in such meetings.

HYMNS OF THE GREEK CHURCH

II. JANUARY TO MARCH

TRANSLATED BY THE REV. G. R. WOODWARD, M.A.

ΜΗΝ ΙΑΝΟΥΑΡΙΟΣ.

XXIV.

Μνήμη τοῦ ἐν Ἁγίοις Πατρὸς ἡμῶν Βασιλείου τοῦ Μεγάλου.

Ἰαν. α'.

Ξτιχηρὸν ἰδιόμελον. Ἦχος α'. Βύζαντος.

Ω θεία καὶ ἱερὰ τῆς Χριστοῦ
Ἐκκλησίας μέλισσα,
Βασίλειε παμμακάριστε·
σὺ γὰρ τοῦ θείου πόθου τῷ κέντρῳ
σεαυτὸν καθοπλίσας
τῶν θεοστυγῶν αἱρεσέων
τὰς βλασφημίας κατέτρωσας·
καὶ ταῖς ψυχαῖς τῶν πιστῶν
εὐσεβείας τὸν γλυκασμὸν ἐθησαύρισας·
καὶ νῦν τοὺς θείους λειμῶνας
τῆς ἀκηράτου διερχόμενος νομῆς
μνημόνευε καὶ ἡμῶν
παρεστὼς τὴν Τριάδα τὴν ὁμοούσιον.

Σ. 6.

XXV.

Τὰ Ἅγια Θεοφάνεια τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Ἰαν. ϛ'.

Κοντάκιον. Ἦχος δ'. Ἐπεφάνης σήμερον.

1. Ἐν τοῖς ῥείθροις σήμερον
τοῦ Ἰορδάνου
γεγονὼς ὁ Κύριος
τῷ Ἰωάννῃ ἐκβοᾷ·
Μὴ δειλιάσῃς βαπτίσαι με·
σῶσαι γὰρ ἦκω
Ἀδὰμ τὸν πρωτόπλαστον.

Ἰδιόμελον. Ἦχος β'. Ἀνατολίου.

2. Ἐν Ἰορδάνῃ ποταμῷ
ἰδών σε ὁ Ἰωάννης
πρὸς αὐτὸν ἐρχόμενον
ἔλεγε, Χριστὲ ὁ Θεός·

MONTH OF JANUARY.

XXIV.

COMMEMORATION OF OUR HOLY FATHER ST. BASIL THE GREAT.

Jan. 1 (*Menaion*, p. 6).

Sticheron idiomelon. Tone 1. By Byzas.

Hail! work-bee in the Church of Christ,
Saint Basil, blessèd in the high'st!
For thou with sting of heav'nly zeal
Didst arm thyself, and diddest deal
A deadly wound to blasphemies
Of God-detested heresies.

And thou for faithful souls didst store
Thy cells with honey, godly lore;
And now that, in thy heav'nly home,
Through virgin pastures thou dost roam,
Bethink thee on us, at thy post
Nigh Father, Son, and Holy Ghost.

For tune, see *Songs of Syon*, No. 8, 48, or 289.

XXV.

THE HOLY THEOPHANY OF OUR LORD JESUS CHRIST.

Jan. 6 (*Menaion*, pp. 19, 50, 57, 59, 61, 64).

Kontakion. Tone 4.

1. "Fear not" (to-day by Jordan's side
The Lord unto the Baptist cried);
"But dip Me, for I come to save
The first man Adam in this wave."

For tune, see *Songs of Syon*, No. 35, 36, 38, or 41.

(*Menaion*, pp. 77, 91.)

Idiomelon. Tone 2. By Anatolius.

2. When John beside of Jordan's brim
Descried thee drawing nigh to him,
"O Christ, my God, from soilure free,
Why seekest Thou Thy thrall?" quoth he.

Τί πρὸς τὸν δοῦλον παραγέγονας
ῥύπον μὴ ἔχων Κύριε;
εἰς ὄνομα δὲ τίνος σε βαπτίσω;
Πατρός; ἀλλὰ τοῦτον φέρεις ἐν ἑαυτῷ.
Υἱοῦ; ἀλλ' αὐτὸς ὑπάρχεις ὁ σαρκωθείς.
Πνεύματος Ἁγίου; καὶ τοῦτο οἶδας
διδόναι τοῖς πιστοῖς διὰ στόματος.
Ὁ ἐπιφανεὶς Θεὸς
ἐλέησον ἡμᾶς.

"In whose Name must I Thee baptize?
The Sire's? But common is Your guise.
The Son's? But Thou Thyself art He,
In robe of flesh although Thou be.

"The Holy Spirit's? Thou shalt breathe,
And Him unto Thine own bequeath.
O God, who dost reveal Thy face,
Have pity on our piteous case."

For tune, see *Songs of Syon*, No. 35, 36, 38, or 41.

Ἀπολυτίκιον. Ἦχος α'.

3. Ἐν Ἰορδάνῃ βαπτιζομένου σου, Κύριε,
ἡ τῆς Τριάδος ἐφανερώθη προσκύνησις·
Τοῦ γὰρ Γεννήτορος ἡ φωνὴ προσεμαρτύρει σοι
ἀγαπητόν σε Υἱὸν ὀνομάζουσα·
Καὶ τὸ Πνεῦμα ἐν εἴδει περιστερᾶς
ἐβεβαίου τοῦ λόγου τὸ ἀσφαλές.
Ὁ ἐπιφανεὶς Χριστὲ ὁ Θεὸς
καὶ τὸν κόσμον φωτίσας
δόξα σοι.

Apolytikion. Tone 1 (*Menaion*, p. 77).

3. While in Jordan's water-ford
Thou wast being christ'ned, Lord,
Then the worship of the Blest
Trinity was manifest;
For the Father did declare
Thee His darling Son and heir,
And the Holy Ghost, above
Hovering in form of Dove,
Was beheld as certain token
Of this testimony spoken.
Christ, reveal'd as God, whose rays
Light the world, to Thee be praise!

Ἰδιόμελον. Ἦχος β'. Ἀνατολίου.

4. Σήμερον ὁ Χριστὸς
ἐν Ἰορδάνῃ ἦλθε βαπτισθῆναι.

Σήμερον ὁ Ἰωάννης
ἅπτεται κορυφῆς τοῦ Δεσπότου.

Αἱ δυνάμεις τῶν οὐρανῶν ἐξέστησαν
τὸ παράδοξον ὁρῶσαι μυστήριον.

Ἡ θάλασσα εἶδε καὶ ἔφυγεν·
ὁ Ἰορδάνης ἰδὼν ἀνεστρέφετο.

Ἡμεῖς δὲ οἱ φωτισθέντες βοῶμεν·
Δόξα τῷ φανέντι Θεῷ

Καὶ ἐπὶ γῆς ὀφθέντι
καὶ φωτίσαντι τὸν κόσμον.

(*Menaion*, pp. 83, 90, 115.)

Idiomelon. Tone 2. By Anatolius.

4. To-day came Christ, for 'twas His will
To be baptized in Jordan's rill.

To-day by John was water pour'd
Upon the head of Christ his Lord.

The Powers of heaven in realms of light
Were 'mazed to view the wonder-sight.

The sea beheld the deed, and fled:
Yea, Jordan saw, and backward sped.

And we, His 'lighten'd people, say,
"All glory be to God to-day,

"Who was upon our planet seen,
And lit the world with glory sheen."

For tune, see *The Cowley Carol Book*, No. 1 or 64.

XXVI.

Μνήμη τῆς Ἁγίας Μάρτυρος Τατιανῆς.

Ἰαν. ιβ'.

Ἐξαποστειλάριον. **Ἐπεφάνη ὁ Σωτήρ.**

Διὰ τὸν πόθον τοῦ Χριστοῦ
βασάνους ἐκαρτέρησας,
Τατιανὴ γενναιόφρον,
καὶ τῶν δαιμόνων τὴν ἰσχὺν
γενναίως ἐξηφάνισας·
διὰ τοῦτό σε πάντες
πιστῶς μακαρίζομεν.

XXVI.

THE HOLY MARTYR TATIANA.

Jan. 12 (*Menaion*, p. 119).

Exaposteilarion.

For love of Christ thou didst not flinch
From torture of the hook or winch,
Brave Tatiana, minded-right;
And nobly didst thou quell the might
Of devils. Wherefore, with the rest
Of Christendom, we call thee Blest.

For tune, see *Songs of Syon*, No. 48 or 289.

XXVII.

Μνήμη τοῦ Ὁσίου Πατρὸς ἡμῶν Ἀντωνίου τοῦ μεγάλου.

Ἰαν. ιζ'.

Ἐξαποστειλάριον. **Γυναῖκες ἀκουτίσθητε.**

Καινὴν ὁδὸν καὶ ἄτριπτον
ἀνθρώποις ἐκ νεότητος
ἀναλαβών, Θεοφόρε,
ταύτην θερμῶς ἕως τέλους
ἀνεπιστρόφως ὥδευσας,
νόμῳ καινῷ πειθόμενος
Χριστοῦ, καὶ πρῶτος πέφηνας
καθηγητὴς τῆς ἐρήμου
καὶ μοναζόντων ἀκρότης.

XXVII.

OUR HOLY FATHER ANTONY THE GREAT.

Jan. 17 (*Menaion*, p. 147).

Exaposteilarion.

A pathway new, as yet untrod
By man, thou, vessel fraught with God,
In youth thou didst adopt; to wend
Therein with zeal until the end.

No turning back, once on thy way,
For Christ's new law thou didst obey.
First guide o'er desert, frith and fen,
High-water mark of Minster-men.

For tune, see *Songs of Syon*, No. 41, 59, 74, 159, 243, 362, or 414.

XXVIII.

Μνήμη τοῦ Ὁσίου Πατρὸς ἡμῶν Μακαρίου τοῦ Αἰγυπτίου.

Ἰαν. ιθ'.

Κοντάκιον. **Ἦχος δ'. Ἐπεφάνης σήμερον.**

Ἐν τῷ οἴκῳ Κύριος
τῆς ἐγκρατείας
ἀληθῶς σε ἔθετο
ὥσπερ ἀστέρα ἀπλανῆ
φωταγωγοῦντα τὰ πέρατα,
Πάτερ Πατέρων
Μακάριε ὅσιε.

XXVIII.

FEAST OF OUR HOLY FATHER MAKARIUS THE EGYPTIAN.

Jan. 19 (*Menaion*, p. 159).

Kontakion. Tone 4.

In the house of self-restraint,
Sure, God set thee there a Saint,
Constant as the Northern Star,
Beacon-guide by near and far,
O Makarius, highly Blest,
Father, and of Fathers best.

For tune, see *Songs of Syon*, No. 112, 239, or 298.

XXIX.

Μνήμη τοῦ ἐν Ἁγίοις Πατρὸς ἡμῶν Γρηγορίου, Ἀρχιεπισκόπου Κωνσταντινουπόλεως, τοῦ Θεολόγου.

Ἰαν. κε'.

Ἀπολυτίκιον. Ἦχος α'.

Ὁ ποιμενικὸς αὐλὸς τῆς θεολογίας σου
τὰς τῶν ῥητόρων ἐνίκησε σάλπιγγας·
ὡς γὰρ τὰ βάθη τοῦ Πνεύματος ἐκζητήσαντι
καὶ τὰ κάλλη τοῦ φθέγματος προσετέθη σοι·
ἀλλὰ πρέσβευε Χριστῷ τῷ θεῷ, πάτερ Γρηγόριε,
σωθῆναι τὰς ψυχὰς ἡμῶν.

XXIX.

Our Holy Father Gregory, Archbishop of Constantinople, the Theologian.

Jan. 25 (*Menaion*, p. 201).

Apolytikion. Tone 1.

Thy pastoral flute of doctrine kill'd
The trumps in oratory skill'd:
The Spirit (for thy search among
His depths) did add thee grace of tongue.
In prayer, then, father Gregory, strive
With Christ to save our souls alive.

For tune, see *Songs of Syon*, No. 8, 48, or 298.

XXX.

Μνήμη τοῦ Ὁσίου Πατρὸς ἡμῶν Ἐφραὶμ τοῦ Σύρου.

Ἰαν. κη'.

Ἀπολυτίκιον. Ἦχος πλ. δ'.

Ταῖς τῶν δακρύων σου ῥοαῖς
τῆς ἐρήμου τὸ ἄγονον ἐγεώργησας·
καὶ τοῖς ἐκ βάθους στεναγμοῖς
εἰς ἑκατὸν τοὺς πόνους ἐκαρποφόρησας·
καὶ γέγονας φωστὴρ
τῇ οἰκουμένῃ
λάμπων τοῖς θαύμασιν,
Ἐφραὶμ Πατὴρ ἡμῶν ὅσιε.
Πρέσβευε Χριστῷ τῷ Θεῷ
σωθῆναι τὰς ψυχὰς ἡμῶν.

XXX.

Our Holy Father Ephraim the Syrian.

Jan. 28 (*Menaion*, p. 225).

Apolytikion. Plagal Tone 4.

With floods of tears, with sweat and toil
Thou till'dst the barren desert soil;
And, with thy groanings from the deep,
An hundredfold 'twas thine to reap.
And by thy wonders, as a star,
Thou com'st to glister near and far,
Our holy father Ephraim.
To Christ, our Lord and God, to Him
Make thou request, that He may shrive,
And save thy bedesmen's souls alive.

XXXI.

Μνήμη τῶν Ἁγίων καὶ Θαυματουργῶν Ἀναργύρων, Κύρου καὶ Ἰωάννου.

Ἰαν. λα'.

Κοντάκιον. Ἦχος γ'. Ἡ Παρθένος σήμερον.

Ἐκ τῆς θείας χάριτος
τὴν δωρεὰν τῶν θαυμάτων
εἰληφότες Ἅγιοι
θαυματουργεῖτε ἀπαύστως
ἅπαντα ἡμῶν τὰ πάθη
τῇ χειρουργίᾳ
τέμνοντες τῇ ἀοράτῳ,
Κῦρε θεόφρον
σὺν τῷ θείῳ Ἰωάννῃ·
ὑμεῖς γὰρ θεῖοι ἰατροὶ ὑπάρχετε.

XXXI.

The Holy Unmercenary Wonder-workers, Cyrus and John.

Jan. 31 (*Menaion*, p. 252).

Kontakion. Tone 3.

As, by the grace of God, ye were
Endow'd with wondrous gifts whilere,
So, Holy Saints, for evermore
Work miracles, as heretofore!

And let your godly hands unseen
Probe all our wounds with lancet keen,
Saints John and Cyrus; for ye can,
As leeches, cure the ills of man.

For tune, see *Songs of Syon*, No. 35 or 41.

ΜΗΝ ΦΕΒΡΟΥΑΡΙΟΣ.

XXXII.

Μνήμη τῆς Ἁγίας Μάρτυρος Ἀγάθης.

Φεβ. ε'.

Κοντάκιον. **Ἦχος δ'. Ἐπεφάνης σήμερον.**

Στολιζέσθω σήμερον
ἡ Ἐκκλησία
πορφυρίδα ἔνδοξον
καταβαφεῖσαν ἐξ ἁγνῶν
λύθρων Ἀγάθης τῆς Μάρτυρος·
Χαῖρε, βοῶσα,
Κατάνης τὸ καύχημα.

XXXIII.

Μνήμη τοῦ Ὁσίου Πατρὸς ἡμῶν Βουκόλου, Ἐπισκόπου Σμύρνης.

Φεβ. ς'.

Ἐξαποστειλάριον. **Τοῖς Μαθηταῖς.**

Ποιμαντικῶς ὡδήγησας
πρὸς νομὰς εὐσεβείας
τὸ τοῦ Κυρίου ποίμνιον
πάνσοφε Ἱεράρχα,

ἀποδιώξας ὡς θῆρας
πᾶσαν αἵρεσιν· ὅθεν
νῦν ἐποπτεύοις ἵλεως
καὶ ἡμᾶς οὐρανόθεν,

ὡς παρεστὼς μετὰ τῆς παν-
άγνου καὶ Θεοτόκου
τῷ θρόνῳ τῆς Θεότητος,
παμμακάριστε πάτερ.

XXXIV.

Μνήμη τοῦ Ἁγίου Μεγαλομάρτυρος Θεοδώρου τοῦ Στρατηλάτου.

Φεβ. η'.

Ἐξαποστειλάριον. **Τοῖς Μαθηταῖς συνέλθωμεν.**

Μεγαλομάρτυς ἔνδοξε
τοῦ Χριστοῦ στρατηλάτα
καὶ θεῖον ἐγκαλλώπισμα
τῶν σεπτῶν Ἀθλοφόρων

Θεόδωρε γενναιόφρον,
μὴ ἐλλίπῃς αἰτεῖσθαι
τῷ Βασιλεῖ τὰ τρόπαια
καὶ εἰρήνην τῷ κόσμῳ,

MONTH OF FEBRUARY.

XXXII.

The Holy Martyr Agatha.

Feb. 5 (*Menaion*, p. 31).

Kontakion. Tone 4.

Let the Church to-day be drest
Glorious and in purple vest,
Dipt and dyed within the flood
Of the Holy Martyr's blood.
Cry we, "Hail, good Agatha,
Saint and pride of Catana!"

For tune, see *Songs of Syon*, No. 112, 239, or 298.

XXXIII.

Our Holy Father Boukolos, Bishop of Smyrna.

Feb. 6 (*Menaion*, p. 37).

Exaposteilarion.

As shepherd, thou, most wise high-priest,
Didst lead thy sons and daughters,
The flock of Christ, to godly ways,
Green pastures and clear waters.

All heresies, as evil beasts,
Thou dravest from thy people:
So now vouchsafe to watch o'er us
From thy celestial steeple.

There, standing near the See Divine,
With God's all-holy Mother,
Make prayer for us, good father, blest
O'er all, or any, other.

For tune, see *Songs of Syon*, No. 58A.

XXXIV.

The Holy Megalo-Martyr Theodore the General.

Feb. 8 (*Menaion*, p. 52).

Exaposteilarion.

Hail! Mighty Martyr of the Lord,
And Commandant all-glorious,
The holy pride of Saints revered,
And combatants victorious.

O noble-minded Theodore
By thy sustain'd rehearsal
Of bedes, may he, our King, prevail,
And peace be universal!

καὶ ἱλασμὸν τῶν ἁμαρτη-
μάτων καὶ σωτηρίαν
τοῖς ἑκτελοῦσι, πάνσοφε,
τὴν φωσφόρον σου μνήμην.

And, all-wise Martyr, unto us,
Of our offences shriven,
Who yearly keep thy brightsome Feast,
May saving health be given!

For tune, see *Songs of Syon*, No. 58A or 150A.

XXXV.

Μνήμη τοῦ Ἁγίου Ἱερομάρτυρος
Χαραλάμπους τοῦ Θαυματουργοῦ.

Φεβ. ι'.

Κάθισμα. Ἦχος δ'. Ἐπεφάνης σήμερον.

Ὡς φωστὴρ ἀνέτειλας ἐκ τῆς ἑῴας
καὶ πιστοὺς ἐφώτισας
ταῖς τῶν θαυμάτων σου βολαῖς,
Ἱερομάρτυς Χαράλαμπες·
ὅθεν τιμωμεν τὰ θεῖά σου λείψανα.

XXXV.

St. Charalampes, the Holy Martyr and Wonder-worker.

Feb. 10 (*Menaion*, p. 64).

Kathisma. Tone 4.

As the day-lamp didst thou spring
From the East, illumining
Faithful people with the blaze
Of thy wonder-working rays,
Charalampès, Holy Martyr.
This the reason, this the charter,
Of the worship that we pay
To thy Relicks on this day.

ΜΗΝ ΜΑΡΤΙΟΣ.

XXXVI.

Μνήμη τῶν Ἁγίων μεγάλων
Τεσσαράκοντα Μαρτύρων, τῶν ἐν τῇ
λίμνῃ Σεβαστείας μαρτυρησάντων.

Μαρτ. θ'.

Ἰδιόμελα. Ἦχος β'. Ἰωάννου Μοναχοῦ.

1. Φέροντες τὰ παρόντα γενναίως,
χαίροντες τοῖς ἐλπιζομένοις,
πρὸς ἀλλήλους ἔλεγον οἱ Ἅγιοι Μάρ-
τυρες·
Μὴ γὰρ ἱμάτιον ἀποδύομεθα;
ἀλλὰ τὸν παλαιὸν ἄνθρωπον ἀποτι-
θέμεθα·
Δριμὺς ὁ χειμών,
ἀλλὰ γλυκὺς ὁ Παράδεισος·
ἀλγεινὴ ἡ πῆξις,
ἀλλ' ἡδεῖα ἡ ἀπόλαυσις.
Μὴ οὖν ἐκκλίνωμεν, ὦ συστρατιῶ-
ται·
μικρὸν ὑπομείνωμεν
ἵνα τοὺς στεφάνους τῆς νίκης ἀναδη-
σώμεθα
παρὰ Χριστοῦ τοῦ Θεοῦ
καὶ Σωτῆρος τῶν ψυχῶν ἡμῶν.

MONTH OF MARCH.

XXXVI.

The Great Forty Martyrs on the Pool of Sebaste.

March 9 (*Menaion*, p. 33).

Three Idiomela. Tone 2. By John the Monk.

1. Present danger bravely met,
For the joy before them set,
Thus the Holy Martyrs spake
One to other by the lake.

"Do we now disrobe? If so,
Let old habits also go:
Spurn the winter sheet of ice,
'Twill be spring in Paradise.

"Painful be the cold to-night,
Joy will come with morning light.
Therefore courage! for a span,
Brethren, play we each the man;

"That we Forty all may be
Diadem'd with victory
At the hand of Christ, the goal,
And the Saviour, of the soul."

Τοῦ αὐτοῦ.

2. Ῥίπτοντες περιβόλαια πάντα,
βαίνοντες ἀτρόμως εἰς λίμνην
πρὸς ἀλλήλους ἔλεγον οἱ Ἅγιοι Μάρτυρες·
Διὰ Παραδείσου ὃν ἀπωλέσαμεν
ἱμάτιον φθαρτὸν σήμερον μὴ ἀντισχώμεθα·
δι' ὄφιν ποτὲ
φθοροποιὸν ἐνδυσάμενοι,
ἐκδυσώμεθα νῦν
διὰ τὴν πάντων ἀνάστασιν·
καταφρονήσωμεν κρύους λυομένου,
καὶ σάρκα μισήσωμεν·
ἵνα τοὺς στεφάνους τῆς νίκης ἀναδησώμεθα
παρὰ Χριστοῦ τοῦ Θεοῦ
καὶ Σωτῆρος τῶν ψυχῶν ἡμῶν.

By the same Poet.

2. Laying cloak and coat aside,
Boldly at that time and tide
Thus the Holy Martyrs spake
On the way toward the lake.

"Eden's garden to re-win,
This day doff we clothes of sin,
By the serpent erst beguiled,
Clad with shame and sore defiled,

"Cast we mortal robes full fain,
Robes immortal to regain.
Therefore, brethren, scorn the cold;
Hate the flesh, the child of mould;

"That we Forty all may be
Diadem'd with victory
At the hand of Christ, the goal,
And the Saviour, of the soul."

Τοῦ αὐτοῦ.

3. Βλέποντες ὡς τριφὰς τὰς βασάνους
τρέχοντες πρὸς λίμνην κρυάδη,
ὡς πρὸς θάλψιν, ἔλεγον οἱ Ἅγιοι Μάρτυρες·
Μὴ ὑποπτήξωμεν ὥραν χειμέριον
ἵνα τὴν φοβερὰν γέενναν τοῦ πυρὸς φύγωμεν·
καυθήτω ὁ ποὺς
ἵνα χορεύῃ αἰώνια·
ἡ δὲ χεὶρ ῥυείτω
ἵνα ὑψῶται πρὸς Κύριον·
καὶ μὴ φεισώμεθα φύσεως θνησκούσης·
ἐλώμεθα θάνατον
ἵνα τοὺς στεφάνους τῆς νίκης ἀναδησώμεθα
παρὰ Χριστοῦ τοῦ Θεοῦ
καὶ Σωτῆρος τῶν ψυχῶν ἡμῶν.

By the same Poet.

3. Counting torture naught but sheer
Pleasure, to the frozen mere,
As an hot-house, while they sped,
Thus the Holy Martyrs said:

"What! by frost if we be bit,
So we 'scape the burning pit?
Perish! foot, that so thou may
Jet it in the realms of ay.

"Wither! hand herewith, in prayer
For to be uplifted there.
Why prolong this fleeting breath?
Rather let us welcome death;

"That we Forty all may be
Diadem'd with victory
At the hand of Christ, the goal,
And the Saviour, of the soul."

For tune, see *Songs of Syon*, No. 7, 15, 105, 116, 213, 231, or 375.

NAMES OF SAINTS

WITH A BRIEF ACCOUNT OF THEIR LIVES

AGATHA, V.M., ST., of Panormos, in Sicily; suffered, at Catania, in A.D. 251 [No. XXXII].

ANATOLIUS, ST., of Constantinople. See THE CHRISTIAN EAST, p. 130. Author of two *Idiomela* for the Epiphany [No. XXV., 2 and 4].

ANTONY THE GREAT, ST. AND ABBAT. Born in Egypt in A.D. 251; fell asleep on Jan. 17, 356, aged 105. For his life, see St. Athanasius. He is also spoken of by Sozomen, Socrates, St. Hierome, Ruffinus, Theodoret, Evagrius, and others. He lived through the

persecution of Diocletian and Maximin into the times of Constantine and his sons [No. XXVII.].

BASIL THE GREAT, ST. Son of Basil and Emmelia, brother to St. Macrina and to St. Gregory of Nyssa; born at Cæsarea of Cappadocia, *c.* 329; studied at Antioch and Constantinople under Libanius the Sophist, then at Athens, at the same time as St. Gregory of Nazianzus, and with Julian, afterwards the Apostate. Not the least notable of his services to the Church was the establishment of Monasticism in Asia Minor, the Basilian Rule being to this day the foundation of the Religious Life in the East. St. Basil is famous for his piety, courage, orthodoxy, asceticism, wisdom, and learning, and was chosen Archbishop of Cæsarea in or about 370, and departed this life on Jan. 1, 379. Dr. Neale states that "the Liturgy of St. Basil, modified from that of St. James, as the Liturgy of St. Chrysóstom is from that of St. Basil, is still said in the Eastern Church on all Sundays in Lent (except Palm Sunday), on Maundy Thursday, Easter Eve, the Vigils of Christmas and the Epiphany, and the Feast of St. Basil (Jan. 1)." With SS. Athanasius, Gregory of Nazianzus, and John Chrysostom, St. Basil is reckoned one of the Four Doctors of the Eastern Church [No. XXIV.].

BOUKOLOS, ordained by ST. JOHN THE DIVINE as Bishop of Smyrna. This Boukolos, in turn, appointed ST. POLYCARP for his successor [No. XXXIII.].

BYZAS, possibly the same as BYZANTIOS, and apparently one of the older school of Eastern Church poets [No. XXIV.].

CHARALAMPES, ST., priest in the city of Magnesia; suffered in the reign of Severus, under Lucian, the Governor of Magnesia, A.D. 198 [No. XXXV.].

CYRUS AND JOHN, SS. In the time of Diocletian. Cyrus came from Alexandria; John from Edessa, in Mesopotamia. Owing to the then persecution they fled to Arabia, where they dwelt, doing all manner of good works, and healing every sickness and disease, freely, for the love of Christ, taking no reward. Hence they earned the title of the *Anarguroi*. But hearing that a certain Christian lady, Athanasia by name, had been brought to the seat of judgment, together with her three daughters, Theódote, Theoktisté, and Eudoxia, and fearing that these, being women, might lose courage under torture, and so deny Christ, SS. Cyrus and John hastened to the scene for to encourage them. Whereupon they too were arrested, and together with the aforesaid Christian women suffered martyrdom, being beheaded, in the year 292 [No. XXXI.].

EPHRAIM THE SYRIAN, ST. Born at Nisíbis, in Mesopotamia, *c.* A.D. 307; was a pupil of St. James, Bishop of Nisíbis; was ordained deacon by St. Basil the Great. He departed this life at Edessa in 373. A renowned theologian and poet. Many orthodox hymns were written by him to counteract the damnable heresies of Bardesanes, Marcion, and the Manichees [No. XXX.].

FORTY MARTYRS OF SEBASTE, THE GREAT. March 9, *c.* 320. These illustrious soldier-martyrs "are held in singular honour by the whole Church: they were frozen at Sebaste under Licinius. Modern Rome (since Paul V.) has transferred them to the tenth, to make way for a far less illustrious name, S. Francesca" (J. M. Neale, *History of the Holy Eastern Church*, p. 772). The three *Idiomela*, sung at Vespers on March 9 (No. XXXVI. in this magazine), are ascribed to "John the Monk." This very likely means St. John Damascene. Whoever was the author, he either had access to the same material as that which St. Basil the Great made use of in his sermon on "The Forty Martyrs of Sebaste" or else "John the Monk" appropriated part of St. Basil's sermon, for in some places St. Basil is given word for word.

GREGORY THE THEOLOGIAN, ST. His father was Gregory (afterwards Bishop of Nazianzus, in Cappadocia), his mother was Nonna, his sister Gorgonia. This St. Gregory studied first at Cæsarea, in Palestine, then at Alexandria, and last of all at Athens, where he made the friendship of St. Basil the Great (Julian the Apostate being one of his fellow-scholars there). By his own father he was ordained priest at Nazianzus; and by St. Basil the Great was consecrated Bishop of Zasima. He afterwards became Bishop of Constantinople; was present at the Second Œcumenical Council held at Constantinople, but soon afterwards retired to Nazianzus, where he spent the rest of his days on earth in writing theological works and sacred poetry. In A.D. 391 he fell asleep in the Lord, having lived, as they say, upwards of eighty years [No. XXIX.].

MAKARIOS, OF EGYPT, ABBAT. Born *c.* 331; said to have been a disciple of St. Antony

the Great. He departed this life in 391. Authorities for his life are Palladius (*Hist. Lausiaca*), Ruffinus, Sozomen, Socrates, Cassian, etc. [No. XXVIII.].

TATIANA, ST., martyred under the Emperor Alexander, the daughter of a Roman of consular rank, A.D. 218. Not to be mistaken for that other St. Tatiana who is commemorated on Jan. 5 [No. XXVI.].

THEODORE, ST., of Euchaita, in Galatia. Lived at Heracleia, and suffered under Licinius in A.D. 230 [No. XXXIV.].

THE CZECHO-SLOVAK CHURCH AND THE SERBS

By BISHOP GORAZD

[Our readers will find interest and profit in studying this valedictory oration of Bishop Gorazd on leaving Serbia after receiving episcopal orders as the first Bishop of the Czecho-Slovak Church from the Serbian Orthodox Episcopate. The translation from the Belgrade *Politika* is by the Rev. R. M. French.]

ON preparing to depart to my own country, I ask to be allowed to say a few parting words about the inspiring proofs of brotherly love which we (both the members of our Church delegation and myself) have found among the Serbian people everywhere where we have been. We Czechs, in our own opinion, have always stood out in the first rank as workers for the Slav national idea. It was among the Czech people that the "Slovenska Uzajamnost'" originated. Among Slavs we have made no distinction; we have considered them all as our brothers, and our desire has been to be held as such by them. It is a fact that can be proved that, apart from the Slovenes, we have been best understood by the Serbs. The reason for this lies, perhaps, in the fact that both the Serbian and the Czech peoples have been brought up on democratic principles. It was the lot of both our peoples to pass from bondage to liberty only under difficulties. And it is interesting to notice how both these peoples have progressed, not by means of high diplomacy, but by their own power—the power of national masses—the Serbian through heroic conflict on the field, the Czechs by means of the systematic culture and education of the people.

It was interesting to watch how the victory of Serbian arms influenced the Czechs and how the progress of Czech schools influenced the Serbs.

There has been, however, one great difference between the two peoples. Serbia had its own national Church, which in time of national distress meant everything to the Serbs, which preserved their national unity, which always inspired hope and perseverance—the Church which, in its representations, stood at the forefront of the nation whenever a sacrifice for the benefit of all was in view, and which was the first to take part in every national movement. In his national

Church the Serb found a shelter in times of greatest affliction, and therein he was able to live nationally even during the most trying of national persecutions.

The Czech people was deprived of such a Church. After the unfortunate battle of the White Mountain, the victorious Hapsburg (and with him was always Rome) lifted his hand against the root of national life by preventing the formation of a national Church. The people were deprived of their political and ecclesiastical leaders, who were punished often by death, by confiscation of property, and by banishment. By means of persecution, and the Jesuit schools which were systematically erected throughout the country, the Roman Church was imposed upon the Czech people, thus killing in them that which makes a people a nation.

At the end of the eighteenth and the beginning of the nineteenth centuries the Czech people was so reduced that it appeared as if it would die out altogether. That this loss did not come about and that the Czech people ever entered upon a new life, the credit is due in the first place to men who in their heart of hearts had broken off all relations with Rome. And in so far as the Catholic clergy worked for this revival they were men who loved their people more than they loved the Roman Pope, or who worked for him only from clerical motives lest they should lose their influence. It may be asserted with every justification that to all the earnest efforts of the Czech people for revival, the Roman Church, as a Church, has remained indifferent. And during the last war she displayed a keen interest only for the victory of the Hapsburg monarchy and its allies.

The educated classes of the Czech people are well aware of all this. We have been longing for our own national Church. We knew quite well what great support our national idea would find in it. Surrounded by Germans and Magyars, who are Roman Catholics, the Czecho-Slovakian people would always be in danger if it remained true to the Roman Church, which was its stepmother, because in the event of the collapse of the State the Germans would gain control over its Church again. Thereby they would hold in spiritual subjection Bohemia, Moravia, and Silesia, as the Magyars would hold Slovakia, which was the case before the last war, when, out of a total of seven bishops in Bohemia, Moravia, and Silesia, there were five Germans, and in Slovakia all the episcopal sees were occupied by Magyars.

The Czecho-Slovakian people must be free from this danger at all costs. And the only way that this can be accomplished is by the organization of the national Church, which would feel at one with the people both in time of happiness and in time of trouble; which would not be in disharmony with national history and with the evident progress of its development; but which would, on the contrary, always

be concerned with the spiritual and moral conditions of national development and progress.

However, we have not been concerned with national aims only. They would be insufficient by themselves to justify the organization of a new Church if there had not been other and more important—namely, religious—reasons. The Czecho-Slovakian people has passed through all the phases of the intellectual development of Western Europe, and has found itself confronted with the same religious crisis as the rest of Europe. Its crisis was even greater, because the cleavage with the official Church of Rome was greater. This religious crisis discloses the dark picture of moral conditions, and there lay the great danger which can neither be concealed nor in any way be compensated for, not even by the greatest successes in the fields of science, civilization, and material progress. From the ranks of the representatives of the most venerable sciences there came the same cry, that the most acute problem of all at present for the Czech people is the religious problem.

The prophetic words of Masaric, that the Czech people must first of all solve the problem of its religion if it desires to solve the problem of its future, are becoming every day more true and more believed in. And, indeed, throughout the country religion is the chief subject of discussion, perhaps just as earnestly and thoroughly as in the days of Hus. The Czecho-Slovakian Church is the result of this religious interest, and she represents an attempt of the Czecho-Slovakian people at the solution of its religious problem. Should this attempt succeed, it will be the salvation of the Czecho-Slovakian people; and should the Serbian Church support it, it will be to her eternal credit.

Our religious circumstances are not so simple as the Serbian. Indeed, it may be said that there is no nation in Europe whose religious problem is more complicated than ours. Therefore this line of action of the Czecho-Slovakian Church was by no means easy. But the Serbian Orthodox Church came out magnanimously to meet us. In the Serbian Church—and especially in its representative, the right reverend Doritheus, Bishop of Nish—orthodoxy appeared in its true and acceptable light, and so our line of action became possible. We are convinced that the Serbian Orthodox Church will always understand her beloved sister, our Church, and that neither of us will ever regret the step thus taken. On the contrary, we shall bless the present events as the beginning of a new era. The present events, if they fulfil the hopes placed in them, will have consequences never before seen both for Christianity in Europe and for the whole of Slavdom.

Let us prepare the soil and let us sow the seed, and for future generations it will spring up and bear fruit—God grant—in a great and rich harvest. O Serbia, which hast the germ of great things, be blessed.

THE CHURCH WAXEN CANDLE

FROM the earliest times during divine service the Orthodox Church has used tapers which constituted a sacred, necessary, and significant part of the Orthodox Church service, being the expression of those sacred meanings through which the Word of God shows forth the glory of the Lord and His saints in heaven. Christ Himself, the Head of the Church, is the eternal light (John i. 9). St. John the Evangelist, describing in his Revelation the glory of the heavenly Church, says that he saw "seven lamps of fire burning before the throne" (Rev. iv. 2, 5), and "in the midst of the seven candlesticks one like unto the Son of Man" (Rev. i. 13). When entering into the covenant with God, who had appeared to Abraham and laid the foundation of the Church within his family and posterity, the Patriarch beheld "a smoking furnace and a burning lamp" (Gen. xv. 17). Within the Tabernacle lamps burned "always, continuously" (Ex. xxvii. 20-21; Lev. xxiv. 1-4). According to the words of the prophet Zechariah the Church of God is "a candlestick all of gold" (Zech. iv. 2). "The seven candlesticks which thou sawest are the seven Churches," as spoke the voice of the Revelation to St. John the Evangelist (Rev. i. 20).

Being the lamp of the world, the Church of Christ from its earliest days uses lights at divine service and in many cases keeps them burning unceasingly. Candles were burning, without doubt, at the very institution of the Christian service—at the last supper of our Lord with His disciples in the upper chamber in Jerusalem. Candles burned at the sacred gatherings of the apostles. St. Luke writes: "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber where they were gathered together" (Acts xx. 7-8).

In the *Apostolic Constitutions* it is ordained that oil should be brought to the altar for the lamps, and it is forbidden to bring oil to the heathen temples and Jewish synagogue, or to light candles within them (Constitution, 3 and 71). From the foregoing articles laid down by the apostles granting permission for oil for the lamps to be offered at the altar the pious custom originated amongst the Orthodox Christians, and has been observed from the earliest days until now, of zealously placing candles in churches and in their homes before the sacred cross and holy ikons, and in general at public and private religious services. The early chroniclers of the Church witness to this ancient custom. Thus Tertullian, in his *Apology*, written about A.D. 200, says: "having washed hands and lighted the tapers each one sang a hymn of praise to God" (Tertullian xxxix.).

Constantine the Great, speaking of the use of lights during divine service, extols their use (Epistle written to the Society of the Faithful, Ch. 12), and others—for instance, the historian Eusebius (Book VI., Ch. 9). The Seventh Œcumenical Council laid down that before the sacred and life-giving cross and the holy gospels and other sacred things incense and candles should be burned, giving honour as was the holy custom among our forefathers (Dogma of the Holy Fathers at the Seventh Œcumenical Council).

According to the teaching of the Fathers of the Church, candles are the sign of spiritual joy and of the triumph of the Church (John v. 35, viii. 12); they signify intense love to God and the saints according to the word of the apostle Paul: "Not slothful in business; fervent [according to the Russian, 'burning'] in spirit" (Rom. xii. 2).

And to the religious spirit of the Russian people the church candle has a precious traditional sanctity. They have bought their candles for many centuries as a pure and holy sacrifice to God; the church waxen taper is an indispensable thing to the fervent faith and holy prayer of the Russian people, both in time of joy and in time of sorrow. At all divine services, both public and private, on all occasions of Orthodox religious life, the church candle burns and glows. The peasant saves his last hard-earned coppers to light a candle of pure beeswax—the most acceptable offering—before the holy ikons, the life-giving cross, before the sacred relics, at the font, at the marriage service, and at last at the grave of his beloved dead. The candle-light glows in the "sacred corner" of the cottages, on the image-stands in the good Christian's house, at prayers in the private chapel, during all intense religious moments of life. In a word, the waxen taper always, under all circumstances, forms a necessary part of the Orthodox Church service.

MEMORIAL TO THE LEAGUE OF NATIONS

By the METROPOLITAN OF CÆSAREA

QUELQUE lourd qu'ait été le joug turc au cours des siècles, jamais les chrétiens de Turquie n'ont été exposés à de plus grands dangers, à plus de souffrances, que sous le régime insurrectionnel de Moustafa Kémal. Les procédés dont use ce régime à l'égard des populations chrétiennes qu'il fait égorger sans distinction d'âge ou de sexe, et dont les terres sont changées en déserts, ne témoignent que trop des intentions des hommes qui continuent depuis l'armistice l'œuvre entreprise pendant la guerre de turciser le pays, en y supprimant les éléments éthniques appartenant aux diverses confessions chrétiennes,

si importants aussi bien par leur nombre que par leur supériorité intellectuelle et sociale. On entend leur faire payer les vœux dont ils accompagnaient les alliés pendant la lutte et les acclamations avec lesquelles ils les ont accueillis après la victoire.

Les Turcs d'aujourd'hui tentent de réaliser par les dévastations, les massacres et les conversions forcées, le programme nationaliste que leurs ancêtres de XVIe siècle n'ont pas osé exécuter. Leur audace augmente à mesure que le territoire qu'ils occupent diminue, et leur parti pris d'y accumuler des ruines avant d'être refoulés plus loin encore devient d'autant plus inquiétant que leur mentalité de barbares voit un encouragement dans l'impunité dont ils jouissent depuis l'armistice.

Le Patriarcat Œcuménique désirerait donner un tableau absolument fidèle de la situation du pays, des scènes de sauvagerie qui s'y déroulent, et dont on ne trouve pas d'exemple dans les annales des peuples asservis. Mais le gouvernement de Moustafa Kémal, en frappant les chefs des diverses Communautés Orthodoxes en Asie Mineure, a privé l'Autorité Suprême de l'Église de toute communication avec ses représentants. Néanmoins d'autres sources d'information dignes de foi permettent de se faire une idée des événements dans les régions les plus éloignées de l'intérieur.

C'est ainsi qu'on a appris que dans les six diocèses du Pont et les diocèses d'Ancyre, de Césarée, d'Iconion (Koniah), d'Hélioupolis, de Pissidie, de Philadelphie, qui sont pour la plupart à une grande distance du théâtre de la guerre en Anatolie, et où, par conséquent, rien ne justifie des mesures militaires, les Grecs de 15 à 70 ans ont été déportés à Van, Bitlis, Diarbékir, Erzeroum et Mamouret-ul-Aziz dans des conditions telles qu'un grand nombre d'entre eux sont déjà morts en route de fatigue, de privations et de maladies, et que tous sont condamnés d'avance à périr de faim et de mauvais traitements.

Mais là ne s'arrête pas l'acharnement contre nos malheureux chrétiens. Les agents de Moustafa Kémal, en bien des cas, tuent les déportés en masse. A la fin de juin et au commencement de juillet des hommes expédiés de Samsoun par groupes de mille ont été décimés en route par les gendarmes qui les escortaient. Un premier groupe a perdu de cette manière près de Kavak 216 individus, un autre 250 à Djibis-han, un autre encore de 850 en a perdu 700 à Tsakali sur le mont Mamour-dagh ; on ne sait ce que les autres sont devenus. A Bafra sur l'Halys et a Alatsam (au mois de juin) les hommes enlevés à leurs foyers furent presque tous égorgés.

Le clergé a été particulièrement éprouvé par cette fureur de massacre qui s'est emparée des Turcs. Sept prêtres de la circonscription de Bafra Alatsam ont été mis en croix apres avoir été atrocement torturés ; le prêtre du village de Tépédjik a subi le même sort. L'évêque de Zéla, Euthymius, est mort en prison à Amassia. L'archevêque grec et

l'archevêque arménien de Koniah ont été exilés à Erzeroum. L'évêque d'Aristée, Monseigneur Hiérothéos, a été exilé à un endroit inconnu de l'intérieur.

Cette œuvre d'extermination va même jusqu'à affecter des formes de légalité. Moustafa Kémal a institué les trop fameux " Tribunaux de l'Indépendance " qui ont condamné à mort et fait pendre tous les grecs jouissant de l'estimé et de la confiance du peuple : médecins, avocats, professeurs, directeurs de banque, grands propriétaires, grands négociants, entre autres un octagénaire, l'archimandrite Platon Aïvazidès, l'ancien député de Trébizonde Mathieu Cofidès, le professeur G. Papamarkou, D. Théocharidès, professeur au Collège américain de Merzifoun, Paul Bacon, missionnaire (ces deux derniers appartenaient à la confession protestante). Et de quoi étaient accusés ces hommes qu'on jugea à huis clos en l'absence de témoins et sans l'assistance d'un avocat ? D'avoir fait partie de groupements qui, profitant de la liberté que leur accordait l'armistice, ont soumis leurs vœux nationaux aux Gouvernements de l'Entente, plus d'une fois à la demande de ces derniers. D'ailleurs cette imputation elle même n'est pas fondée en ce qui concerne les victimes ci-haut designées, car elles n'ont appartenu à aucun groupe politique. Les " Tribunaux de l'Indépendance " ont frappé des gens dont l'unique tort a été de faire partie des Comités de Secours aux orphelins et aux réfugiés ; et ces comités agissaient au grand jour, sous les yeux d'Européens, d'Américains et de fonctionnaires turcs dont les ressortissants ont, à plus d'une occasion, profité du bon vouloir de ces organisations humanitaires.

En outre, et pour que le monde civilisé apprécie à leur valeur ces " Tribunaux de l'Indépendance," le Patriarcat Œcuménique fera observer que parmi les condamnés figurent de nombreuses personnes déjà mises à mort antérieurement à leur jugement.

A toutes ces persécutions s'en ajoutent de nouvelles. En Septembre et en Octobre des jeunes garçons de 15 et même de 12 ans ont été expédiés de Sinope et des environs vers une destination inconnue à l'intérieur. Le sort des femmes et des enfants en bas âge n'est pas plus rassurant. Bafra, Ladik, Tcharchamba, Alatsam, Kavak, Hafza, Merzifoun, Kirk-harman, Messoudié, Niksar, Erbaa en ont vu massacrer un très grand nombre. On a égorgé de même à Karahissar-Charki, à Zara, districts spécialement confiés par Moustafa Kémal à la garde d'Osman Agha, le plus féroce des ses adhérents. Des crimes semblables ont été commis dans sept villages du diocèse de Rodopolis ainsi qu'à Bereketli-maden et Ghumuch-maden du diocèse de Koniah. On jugera de toute l'étendue de cette catastrophe quand on saura que les 338 villages du diocèse d'Amassia ont été détruits par le fer et le feu ; qu'il en a été de même de la plupart des villages de Kérassunde et de Néocésarée. Nous n'osons décrire les scènes épouvantables et répug-

nantes qui ont précédé ces massacres; les rares femmes et enfants qui y ont échappé errent à cette heure dans les montagnes et les forêts traqués par les bandes que Moustafa Kémal a lancées à leur poursuite.

Telle est en résumé l'horrible situation où se trouvent nos chrétiens. En la portant à la connaissance de la Société des Nations le Patriarcat Œcuménique se permet de solliciter son intervention prompte et efficace en vue de sauver les survivants de cet immense désastre.

En attendant que soit élaboré par les Grandes Puissances le statut précis et détaillé qui apportera aux chrétiens des garanties réelles de respect de tous leurs droits, nationaux et religieux, civils et politiques, le Patriarcat Œcuménique croit que les décisions les plus urgentes devraient viser: la cessation des déportations, le retour immédiat des déportés dans leurs foyers, la protection des enfants et des femmes, l'autorisation pour les chrétiens de quitter, à leur gré, la zone des persécutions, la suppression de la conscription, illégalement imposée depuis l'armistice et des enrôlements forcés dans les bataillons d'ouvriers.

Veuillez agréer, Excellence, l'expression de ma haute considération.

(Sign) L'ARCHEVÊQUE DE CÉSARÉE NICOLAS,
Le Locum Tenens du Patriarcat Œcuménique.

13/26 *novembre*, 1921.

CONSTANTINOPLE LETTER

ST. ANDREW'S DAY, 1921.

DEAR SIR,

All else is entirely overshadowed just now by the burning question of the Patriarchal election. Probably by the time this letter reaches London, to say nothing of its possible publication, all will be over, and an Archbishop of Constantinople, which is New Rome, will have been duly chosen and perhaps enthroned. That, at any rate, is the present intention at Phanar, although in the East it is never wise to count on anything at all until it is an accomplished fact.

The secret of all the hubbub is that the Gounaris Government does not relish the idea of there being an Œcumenical Patriarch of Venizelist sympathies, and as there is no chance whatever of the election of a Constantinist, they have tried to secure a further postponement. A communication from Athens urging this was sent to Phanar through the Greek High Commissioner, and an answer was returned setting forth in full the reasons why delay was no longer practicable. The only result was a peremptory note saying that if the Holy Synod persisted in proceeding to an election the Greek Government would know how to act. This is understood to mean that the Metropolitans of Thrace and Macedonia will not be allowed to cross the frontier to vote. Naturally the Synod and the Mixed Council are extremely angry at this unwarrantable interference by Civil Government, and are determined to assert their independence. The unfortunate thing from the ecclesiastical point of view is that any action towards reunion taken by a new Patriarch and his Synod is likely to be disavowed by the Church of Athens if political relations remain strained. So far no hostile voice at all has been raised against Professor Comnenos's

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Report on Anglican Orders, and it will indeed be the work of the devil if political complications spoil the chance of its unanimous acceptance by all the autocephalous Eastern-Orthodox Churches.

The new Bishop of Gibraltar has made a very definite and welcome pronouncement against proselytizing within his jurisdiction. Here is the quotation: "Reunion we most earnestly desire, and we know how to promote it. But we retard instead of advancing this great object by seeking to make proselytes from the great branches of the Church in the midst of which we sojourn. We have no mission, right, or desire to convert, say, Spaniards or Rumanians, Maltese or Greeks, to become members of our branch of the Church Catholic; still less to receive members of other races who for a great variety of reasons have become discontented with their own Communion." His Lordship speaks of being "steadfastly opposed" to this, and says that he desires to affirm explicitly his own strong conviction on the point. I think it should be carefully noted that it is not merely *active* proselytizing that he condemns, but even the *receiving* of other races, and that he asserts that we have no mission or right to do so. We have travelled a long way since the days of Bishop Gobat at Jerusalem, but it still seems that ninety-nine clergymen out of a hundred have no knowledge of the technical meaning of the word "mission," or indeed of its existence except as regards the heathen at home and abroad.

R. F. BOROUGH,
Chaplain of the Memorial Church, Constantinople.

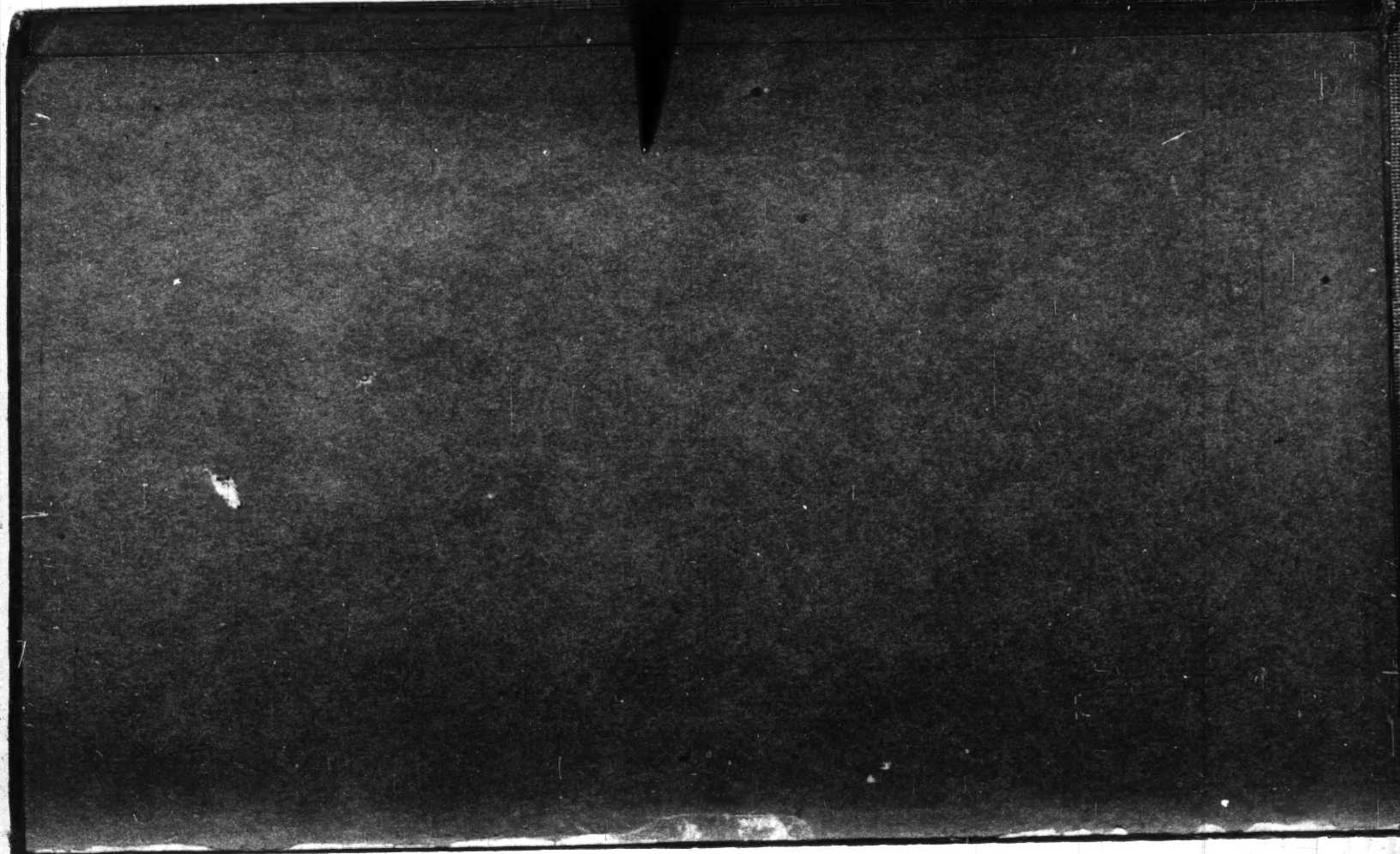
OUR BOOKSHELF

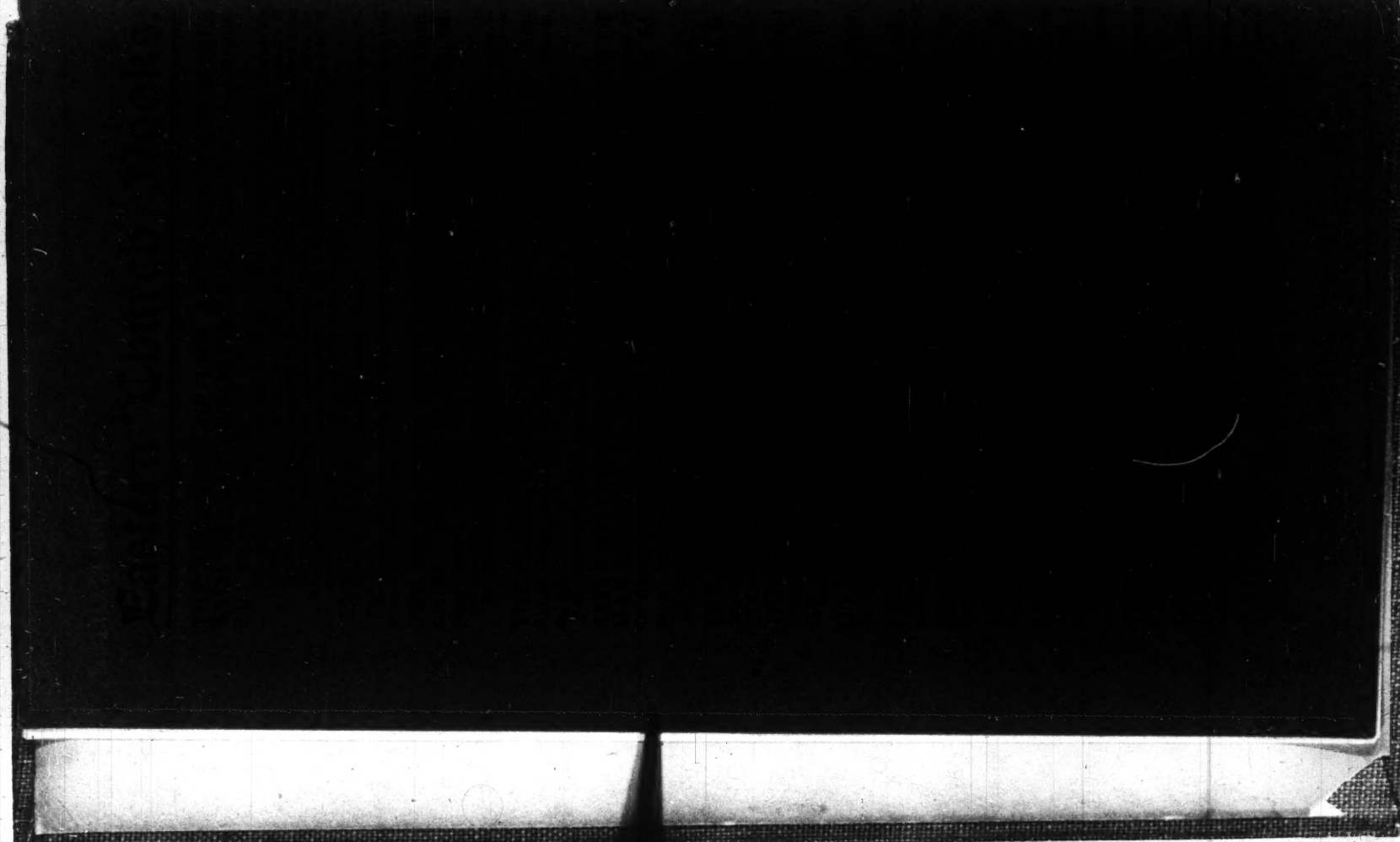
Report of the A. and E. A., 1914-1921. (S.P.C.K.) 1s. 6d.

There are things in this Report which are too good to be buried and forgotten in any report, and especially under such a title as "Relations with Russia," and so on. Having said this, we should wish to draw the attention of our readers to the value of this Report, which is far more than a summary of the A. and E. A.'s activity since it came into being through the amalgamation of the historic E.C.A. with the vigorous A. and E.-O.C.U. The article by Dr. Runkevic, to which we have referred, is, in fact, a sketch of the recent reconstitution of the Russian Church, and is written with first-hand knowledge. Besides this the summaries of our relations with the Serbians, of the visits of Eastern hierarchs to England, and of the St. Sophia movement are of importance. The Report is indeed admirably put together, records work of extraordinary scope and activity, and should find a place in all libraries.

Ὁ Γολγοθᾶς τοῦ ἐν Τουρκίᾳ Ἑλληνισμοῦ. (Constantinople.)

If anyone doubts the fierce, thorough, and horrible persecution to which those unhappy hostages of Europe, the Christians, and above all the Greeks of Asia Minor, have been delivered since the Armistice, let him read this terrible book. The events recorded are authenticated by absolutely reliable witnesses, and consist of the persistent nightmare of murder, outrage, and rapine which is the expression of Turkish rule. The area is from the Black Sea to Cilicia and from the outposts of the Greek Army to the Taurus.





HIS BEATITUDE, MELETIOS IV., ŒCUMENICAL PATRIARCH
OF CONSTANTINOPLE